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REV. E. P. BRAND, D. D.



# ILLINOIS BAPTISTS

## *a* History

*By*

EDWARD P. BRAND, D. D.

*Price One Dollar*

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To the memory of the author of this history,  
DR. EDWARD P. BRAND,  
for twenty-three years the beloved servant of the  
Baptist Churches of Illinois as General Superin-  
tendent of the Convention, this volume is  
affectionately dedicated.

THE ILLINOIS BAPTIST STATE CONVENTION  
A. E. Peterson, General Superintendent



## FOREWORD

By REV. CHARLES DURDEN, D.D.

On his retirement from the active labors of the leadership of the Illinois Baptist State Convention, Dr. E. P. Brand was requested by the Convention to prepare a history of Illinois Baptists. It was a labor of love, and he tirelessly gave himself to the task of gathering historical data and writing his book. He was called away before the work could be finished.

The Committee appointed by the Convention to edit and publish the history has felt strongly that the work should be given to the denomination as it came from its author. It bears upon it the marks of Dr. Brand. Intermingling with its story of the years of struggle in Illinois are the preachments of this stalwart laborer, who, for nearly a quarter of a century, spent his life for Jesus Christ in Illinois.

The book is not published as an official history. It is better than that. It is the outpouring of the rich mind of one whose life-root were deeply embedded in the life and progress of the Baptists in this State.

Acting under the instructions of the Convention the Committee publishes this work as a loving tribute to the great leader who so tirelessly built the kingdom among us.



## CHAPTER I

### A GLIMPSE THROUGH THE CENTURIES

From the time that Christianity became the religion of an empire, there was a people that did not affiliate with the established Church. They were known by different names, as they were found in different places, acknowledged different leaders, and were referred to by different writers; but they uniformly agreed in holding scripture as their guide, in distinction from the traditions of the clergy and the decrees of councils. For this they were called heretics, and were always denounced and frequently persecuted. We know them mostly from the descriptions of their enemies. Quietness was their security. They kept records, and had a devotional and doctrinal literature, but it was destroyed by the persecutor as fast as found.

In the Reformation these "scripture" people came to be called "anabaptists," because they rejected infant baptism and baptized "again" those who came to them. Persecution by civil governments still continued but the business of destroying writings was not so industriously followed, so that from this time onward we possess Baptist documents. One of the earliest is a Confession of Faith prepared at a conference of pastors held at Schleithem, a village in the cantonment of Schaffhausen, in the northern part of Switzerland, February 24, 1527. It was addressed to "the children of light everywhere scattered abroad," and the occasion was because "scandal has been brought in among us by certain false brethren so that some have turned from the faith." The seven articles of the Confession are on baptism, discipline, breaking of bread, separation from abominations, duties of pastors, political duties, the judicial oath. It was practically a chart of Christian behavior. "Baptism," they declare, "should be given to all those who have learned repentance and change of life, and believe in the truth that their sins have been through Christ, and to all those who desire to walk in the resurrection of Jesus Christ and to be buried with him in death that they may rise. By this is excluded all infant baptism, the pope's first and highest abomination." The reason they felt so strongly concerning infant baptism was that by it people were authorized to call themselves Christians without forsaking their sins.

When at the Reformation the bible was unchained this people increased with amazing rapidity, as in a smaller measure they were increasing before. Two years before the Schleithem conference a Reformed pastor, Balthazar Hubmeyer, was baptized on profession of his faith, and a large part of his congregation with him. They became essentially a Baptist church. Hubmeyer sealed his faith with his life three years afterwards.

This was before the rise of modern denominations. The Lutherans, our oldest protestant denomination, date from the Augsburg Confession of 1530, but the Schleithem Confession was read in the churches of believers three years before the Augsburg Confession was signed. Baptists are not therefore strictly protestants. The name Protestant comes from the Protest of April 15, 1529, of the German princes and free cities at the Council of Spires, against their emperor's edict commanding them under penalty to restore the old worship. But Baptists were not represented at Spires, nor if they had been would they have been allowed to join in the written Protest, for they rejected the infant baptism to which the Protesters clung and waived the governmental interference to which the Protesters appealed.

After a long time the "Ana" in the title "Anabaptist" was dropped. As to the Anabaptists of Munster, who brought the name into such disrepute, they never were true Baptists at all. They professed to follow the Spirit rather than the Bible, whereas Baptists invariably cling to scripture and seek the Spirit as its interpreter. He who supposes he has no more need of his Bible because he has the Holy Spirit, is deceived by the Evil One. "He that saith, I know him, and keepeth not his commandments is a liar. . . . Let no man lead you astray; he that doeth righteousness is righteous, he that doeth sin is of the devil." (1 John 2:4; 3:7, 8.)



## CHAPTER II

### THE EARLY RACES OF ILLINOIS

History nowhere goes back to the beginning. Wherever people live others lived there before them, and others before that, so long ago that records fail and traditions are silent. Before the white race came to Illinois the Indians were in possession, fished in the rivers, chased the buffalo over the prairies, and had their bark villages and patches of corn in the edges of the groves.

But before their time another race was here, whom from the works they left behind we have named the Moundbuilders. They were probably allied to the Aztecs of Central America and the Cliffdwellers of Arizona. They were not hunters but cultivators. They inhabited chiefly the bottom lands along the streams, and with incredible toil built great earthworks for safety, or for worship, or for interment. After the leveling of the centuries the larger portion of these are of course obliterated, but thousands remain. A few years ago in a radius of fifty miles from the mouth of the Illinois river there were five thousand of these mounds. They were so abundant on the city of St. Louis that it was called the Mound City. The name might as appropriately be given to hundreds of other river towns. Sixteen of our states have postoffices named Mound or Mound City, and Illinois has both. On the Mississippi river bottom above East St. Louis is a famous group, one of them being the largest in the country. It is ninety feet high, covers six acres, and is two acres in extent at the top. It is called Monk's Mound from a colony of French monks to whom it was given by its owner for the site of a monastery. They remained there twenty years, supporting themselves by making splint-bottomed chairs, and then abandoned it. It was purchased by T. Ames Hill, a Massachusetts teacher, who in 1831 opened a school on the lofty summit. He died, and was buried there, and by 1837 the building was a relic visited by curiosity seekers. The traditions of the mound builders, and the graves of the Trappist Monks and of the New England teacher, rest there in peace. This mound group was perhaps the center of a district embracing most of Illinois and Missouri; one of the subordinate kingdoms of the Moundbuilders' empire. Other centers were in the vicinity of Cincinnati, of Prairie du Chien, in northeastern Arkansas, etc. Remains

of potteries, and of manufactories of tools and weapons of stone, are also found, telling us of multitudes of people, agricultural and commercial life, patient industry, barbaric splendor, rivers bearing canoes and loaded barges, bordered by adobe villages and cultivated fields. Some of the mounds, we might have noticed, were having their defenses strengthened; from others the smoke of sacrifice ascended, while on others the earth was freshly heaped over the grave of some departed chieftain.

After this race came the races that were here when the Europeans came. Judging from their languages there were half a dozen principal races and fifty smaller ones, subdivided into tribes according to locality or family descent. The eastern Indians were of the Iroquois stock; the western of the Algonquin; and west of the Mississippi river of the Sioux and Athapascan races. The Algonquin tribes in Illinois were chiefly the Pottawatomies in the northern part, the Illinois, Peorias and Kickapoos in the central part, and the Kaskaskias and Cahokias, or Tamaroas, in the southern part. The different languages all belong to a common stock, the chief peculiarity being the use of bunch words instead of true sentences. This is so unlike European languages that it stands against the theory that our Indians had a European origin. Thus as if in mockery of theories of social progress an agricultural and commercial people were superseded by a race of savages. And the world went on!

The historical novel attempting to account for this national tragedy has not been written, but he who will read between the lines of the story told by the earthworks may have a hint of the moral justification. The largest of these works tell of a despotism strong enough to command unlimited labor, and cruel enough to use it without stint. It is a story without doubt of irresponsible power, of a heartless priesthood, of wrong and suffering and death, of the rights of man so outraged that when extinction came, whether by pestilence or war or both, it was the righteous judgment of God.

The Indians in their turn merited a similar divine judgment. In their treatment of one another they were as cruel and implacable as the wild beasts that shared the forests with them. The torture of an enemy was their delight. The dreaded pestilence that devastated their ranks was no more heartless than they. Their land was filled with wrongs that cried for vengeance. This is no acquittal for the robbers who robbed them, but it enables us to see a divine providence in the loss of

country which overtook them. We are indignant at the manner of the ejection of the Cherokees from Georgia. Yet they had treated others as themselves were treated. Rev. Lee Compere, a faithful missionary among them, relates that in his absence twenty of their slaves were mercilessly whipped for attending a religious meeting conducted by the missionary's wife. While the unfortunate tribe was exploited, and those who did it will answer for it, yet like Adonizedek of old they might have exclaimed, "As I have done so God hath required me."

Unlike the race that preceded them the Indians were not builders. They left behind no architectural works, but they have left us a richer heritage in the poetic Indian names that cover the land. One half of our states, and a large part of our towns and rivers bear Indian names. They are far preferable to the names of imported saints that mark the footsteps of the Frenchman and the Spaniard.

### CHAPTER III

#### THE FRENCH PERIOD IN ILLINOIS HISTORY

By the charter of a king of England to a London land and trading company in 1606, Illinois belonged to Virginia; for the company was granted four hundred miles of Atlantic sea coast, with all the land west of it to the Pacific ocean. The company planted a colony on Chesapeake Bay, naming it Jamestown after the king who had been so generous to them, and after a few years was dissolved. But the colony continued to grow, increasing in sixty years to 30,000 inhabitants.

While the English were raising tobacco on Chesapeake Bay, French traders stole in on them in the rear and preempted Illinois, 800 miles back in the wilderness. The first explorers were Joliet, a Quebec fur trader, and Marquette, the Jesuit missionary at Mackinaw, who came together on a canoe trip down the Illinois river in the summer of 1673, sixty-six years after the founding of the Virginia colony. Six years afterwards, in 1679, another wealthy Canadian trader by the name of Robert LaSalle, floated down the Illinois river with a large company, and built a fort at Peoria, naming it the Broken Heart because of his misfortunes. He also built a stockade on the top of Starved Rock, across the river from the present town of LaSalle, where it is said his lieutenant Tonti kept the French flag flying for ten years, waiting for LaSalle to return. But he never returned. He was assassinated by his men in Arkansas in 1687.

A few miles below the mouth of the Illinois river was the headquarters of the Cahokia Indians, in a beautiful location on Cahokia creek, within sight of the St. Louis Mounds; and there the LaSalle explorers landed and left a monk to teach the Indians. It was the beginning of the white settlement at Cahokia, one of the four earliest historic places in Illinois, the other three being Kaskaskia, Peoria and Starved Rock, all of them becoming historic by the efforts of Robert LaSalle and his men to obtain a foothold here in 1679-82. While he was doing this the infamous king, Louis XIV of France, was getting ready by the repeal of the Edict of Nantes to drive his protestant subjects out of his realm. His pensioner, the worthless Charles II of England, was at the same time heaping up fuel for the fire of 1688. The Jesuit Allouez spent part of the summer of 1677 with the Indians near the

mouth of Chicago river. But it was rather a visit than the beginning of an occupation. At Kaskaskia the oldest existing date in the parish book is 1696.

From the coming of LaSalle until the battle of Quebec in 1759 the French rule over this western country lasted eighty years. They were years of dreams of wealth, and of a western Catholic empire; but the mines of wealth were never found, and the empire never rose above the foundations. Soon after the departure of LaSalle there were log cabins in the edges of the groves near the Indian cornfields at Cahokia and Kaskaskia, cabins built not by settlers to shelter their families, but by traders who had beads and blankets and powder and knives and whisky to barter for furs. These points and others like them were chosen because they were Indian centers on the line of river navigation.

Let us stop a moment midway of the eighty years of French rule, in 1719; the year of the publication of Robinson Crusoe, and of Watts' Psalms of David. Illinois is in district 7 of the 9 government districts of the territory of "Louisiana." The Mississippi Scheme is filling France with the hot fever of speculation. Unlimited wealth is expected from the mysterious regions in the interior of the western continent. Shares in the Trading Company are eagerly bought for forty times their par value. Five hundred negro slaves from San Domingo are landed at Kaskaskia to mine the gold which is on the point of being discovered. It was the beginning of slavery in Illinois, and it continued for a hundred years. On the Mississippi, sixteen miles north of Kaskaskia, Fort Chartres is erected as the seat of government, named in honor of the government charter that is so highly valued. But in a few months the speculative bubble bursts and half a million shareholders lose their savings. The Illinois settlements however were not deeply involved, and every summer floated boat loads of grain and furs to the new distributing center at New Orleans. In one season 4000 "deerhides" of corn was thus exported.

But a papal empire in the west was not to be. In the providence of God in this matter the experience of Europe is enough for the world.

The French of Illinois were guilty of no great national crimes during their occupation here, but they were not available for God's purpose. As the Hebrew was God's choice among racial types, so the Anglo Saxon among modern peoples. Then the existence of slavery made the settlements no place for a workingman. The immigration was confined to adventurers and officials, not settlers but transients. Again, they

were handicapped because of their religion. No papal country stands in the front rank of nations to day, or ever will so stand, or ever could so stand except in a semi-barbaric age. What God will have is *men*, but a religious system that depends for its efficiency on suppressing individuality cannot produce men. A papal university may have the ablest teachers and the finest apparatus, but in a large sense the result will be disappointing. For this reason an elementary education wholly parochial is a wrong to the child. He who accepts the will of the church in place of the word of God is in a state of tutelage forever. Society suffers an arrest of development. See that strange period in the history of Europe when brilliant courts were thronged with brilliant men and women. The arts and literature flourished, and the church prospered. Yet the barometer of general intelligence, of human happiness and of human value steadily sank, or in favored localities remained barely stationary. Probably between the misery of human life under an oriental despotism, and under ecclesiastical rule when Chaucer and Dante were singing their songs and Petrarch was being crowned with laurel at Rome, there would be little to choose.

It was decreed that the common man should not be educated, for if he was educated enough to awaken the man within him he must be educated enough to repress the man within him. It is safer therefore not to educate him at all, and that course in papal lands is pursued wherever possible. When the first Americans settled in Illinois they opened a public school, and John Seeley was their first schoolmaster; but the only school having historical mention among the French here for a hundred years was the priests' school at Kaskaskia. "Not the fiftieth man can read or write," wrote Gov. St. Clair in his report as governor of Northwest Territory.

In 1764 Great Britain took formal possession of Illinois, and Spain of Missouri, and the French empire passed. Leaving little behind it save the remains of its settlements in three counties, and the names of saints and apostles bestowed on towns and features of the landscape. The English retained possession less than twenty years. Spain held on for forty years; then restored it to France at the sword's point, and France sold to the United States. It was 121 years from the time when LaSalle took possession of the Mississippi valley, naming it after his king, Louisiana, to the time when the flag of the true western empire floated over all.

## CHAPTER IV

### FIRST AMERICAN SETTLERS IN ILLINOIS

The state of Illinois has had many masters. In 1682, so the records tell us, it was farmed out to Robert LaSalle for "one fifth of the crop," and he governed it from Starved Rock. In 1690 the lease reverted to LaSalle's lieutenant, Tonti, and a partner named La Forest. In 1693 the latter sold half his right to Michael Acau for \$1200 worth of beaver fur, delivered at "Chicagou." Acau was a son-in-law of the chief of the Kaskaskias. In 1712, by the favor of the king of France, the wealthy Crozat succeeded to the western monopoly. He was followed in 1717 by Renault, under the famous charter of John Law and the Mississippi Scheme. The seat of government was changed from LaSalle county to Randolph county, and the new fort in honor of the charter was named Fort Chartres. The state became a district of Louisiana. From 1759 it became a part of Canada. The transfer was formally made and the census taken in 1764. Laclede had built a log trading post across the river from Cahokia, naming it St. Louis, and a number of French families fleeing from British rule in Illinois settled around him. That is how St. Louis started as a village and not as a mere trading post.

It was while we were a part of Canada, in 1769, that the chief Pontiac while drunk was killed in Cahokia, and the Starved Rock tragedy that followed was one incident in the furious revenge that was taken for his death. What a story it would be if all was recorded and all records had been kept! And at the bottom was the trader's whisky.

The first American settlers with families came in 1781, from Virginia and Kentucky, and it came about through an episode in the revolutionary war. Col. George Rogers Clarke was authorized by the Virginia legislature to lead an expedition against the British forts in Illinois, and he set out with 153 men, all he had been able to secure. Floating down the Ohio river to the old site of Fort Massac, he sank his barges in the mouth of a creek and set out for Kaskaskia, a hundred miles away. Their route lay through Johnson, Union and Jackson counties, and on July 3, 1778, they camped at the mouth of the Kaskaskia river, where Chester penitentiary now stands. A marble monument marks the spot. That night they marched up the north bank of the river and surprised Fort Gage, while part of the force crossed the river at the ferry and captured Kaskaskia. So much for promptness of

decision and quickness of movement! Cahokia and Vincennes surrendered in their turn. When the British commander at Detroit heard of the surrender of Vincennes he sent and retook it, intending to proceed to the Illinois country in the spring. That delay was his undoing. Col. Clarke gathered 170 men and again marched on Vincennes, and again captured it by surprise. That winter journey of 200 miles, fording creeks, wading swamps, rafting swollen rivers, sleeping on the ground, subsisting on pioneer soldier's rations of dried meat and parched corn, was perhaps the most desperate march of the revolutionary war. The commandant was sent a prisoner-of-war to Virginia, and the garrison was paroled and allowed to return to Detroit. The state of Virginia assumed control of the conquered territory, but in 1784 ceded it to the United States. By the famous "Ordinance of 1787" Illinois was a part of the Northwest Territory, and sent delegates to the territorial legislature at Gainesville, O. Gen. St. Clair was the first governor, and in 1790 organized St. Clair county, naming it after himself. In 1800 we were a part of Indiana Territory; and in 1809 became a territory in our own right, with the seat of government at Kaskaskia.

We come now to the American settlers. Some of them were Clarke's soldiers, and were so well pleased with the country that they returned in 1781 and settled here. They settled on the Mississippi river bottom and the adjoining upland, in what is now Monroe and St. Claire counties. The Monroe county settlement they called New Design—a name which has become famous in Illinois Baptist annals.

Among those who came at that time were Shadrach Bond, Larkin Rutherford, James Moore, James Garrison, Robert Kidd, James Piggott, John Doyle, Robert Whitehead, Mr. Bowen. Mr. Moore was the leader of this colony, and settled with part of them at New Design. Others settled on the bottom, in what is now the township of Harrisonville, and it was called from them the American Bottom. Mr. Piggott built a blockhouse, known as Piggott's Fort, as a defense against the Indians. Mr. Bond was known as Judge Bond; his nephew became the first governor of the state of Illinois. The colony was one of weight and respectability, not adventurers but home seekers. Yet none of them were professing christians, except Mrs. Bond who had belonged to a Presbyterian church!

It was to most of them a new and strange world into which they had come. The French settlements represented a civilization as old as their own, but different. The Frenchman yoked his cattle by the



horns, scratched his ground with an iron pointed stick, and rode in a cart without tires. His hat was a colored handkerchief; his coat a cape and white blanket, with a hood for cold weather. This was his capot or "cappo," and cost \$5.50 each at Gratiot's store in Cahokia. Linen shirts, \$2.00. The year the Americans came Gratiot married Victoria Choteau, and moved his store to St. Louis. They were the grandparents of Mrs. E. B. Washburn.

Indians were as numerous as the French, and gave more trouble. The Frenchman and the Indian got along together fairly well, but the American and the Indian never could agree. After 1781 new settlers came in every year. By 1784 there were fifty American families in the settlements in Monroe and Randolph counties. Some, as John Edgar, were fugitives. He was a British officer in the revolutionary war but his sympathies were with the colonists, and he fled to save his life. He opened a store and a land office in Kaskaskia and in a few years was the richest man in the territory. It was at his house that Lafayette was entertained in 1825. Edgar county was named after him, in 1823. But a more important event was the opening of the first elementary school, in 1783, in an abandoned log cabin at New Design. It was taught by John Seeley. The benches were round logs, and a log was taken out of one side of the building to admit light; yet the coming of that humble school was the token of the coming of a new empire. The settlement might have consisted only of scattered cabins whose occupants were struggling for their daily bread, the bulk of the nation far away on the eastern ocean, but the schoolhouse showed the relation between the settlement and the nation. All honor to Schoolmaster Seeley's log school!

## CHAPTER V

### JAMES LEMEN

Among the new arrivals from Virginia in 1785, was Capt. Joseph Ogle. He had been an officer in the revolutionary war, then just closed and was commander of the American forces at the battle of Fort Henry in 1777. His ancestors traced back their genealogy to William the Conqueror, if that is any honor. It is more honor that they were puritans, and fled from a country that persecuted them. The great grandparents of Joseph Ogle emigrated to Delaware in 1666. After the war he removed to the Illinois country. He chose the New Design settlement because he approved of its principles, and because being on the high road between St. Louis and Kaskaskia it had not so much the appearance of being out of the world. His family was with him, except his oldest daughter Catherine who three years before had married James Lemen. But so favorable was the report sent back that the next season, 1786, his son-in-law and family followed to the new land. These two men became one the first Methodist and the other the first Baptist, in the state of Illinois. And not only first numerically but in moral weight, exemplary character. The two denominations originated side by side, and both at New Design.

Two centuries ago, in 1708, a young man named James Lemen and his two brothers emigrated from Scotland to Virginia. From these have descended all the families of Lemens in this country. James Lemen's son Nicholas was born in 1725, and married in 1747. His youngest son was born November 20, 1760, and was named James after his Scotch-Irish grandfather. With him begins Illinois Baptist history. He served two years in the revolutionary army, and was in the action of White Plains. In 1782 he married Catherine Ogle. It was a happy union. There was on the part of both of them an impression that they were destined for each other from the first. They decided to follow their friends to Illinois; and in the spring of 1786, with their two little children, Robert and Joseph, they embarked in a flat boat down the Ohio river. On the way down they tied to the shore one night over a submerged stump, and by a sudden fall of water in the night one side of the boat was caught on the stump and overturned. It was with great difficulty that Mr. Lemen rescued his family, but his possessions were

lost. They reached Kaskaskia July 10, and settled at New Design on a beautiful claim in the edge of a maple grove, near a lake which then covered forty acres. From that time New Design has been associated chiefly with his name. The old farm is on the line of the Mobile & Ohio R. R., halfway between Waterloo and Burkesville. The postoffice at Burkesville is still called New Design. The name probably refers to the hope of founding a new commonwealth on free labor rather than on slave labor. It is a name coined by southern abolitionists, for such the Ogles and Lemens and others were. One cause of their willingness to leave Virginia was their desire to get away from slavery. Plainly they saw that it made the rich richer and the poor poorer. A strong antislavery sentiment was rising in Virginia at the time. In the fifteen years between 1782 and 1797 10,000 slaves were liberated in that state alone. Why then did not slavery die out of itself? It was because of the opposition of the large owners, especially when the invention of the cotton gin in 1792 enabled cotton to be raised at an immense profit by slave labor. It was the old story of Demetrius and the silver-smiths: "By this craft we have our wealth." If left alone money will always beat sentiment, for its devotees will stand together and will carry their politics in their pockets; but sentiment is readily divided on minor issues. If those who have the right would be as firm as those who have the wrong slavery would have perished before the 19th century began, and the infamously cruel liquor traffic would have followed before the century closed. The greed for money without honest labor, regardless of human suffering, is the spirit in all evil traffic. The influence of James Lemen was, probably, the controlling factor in making Illinois a free state, though the final battle was not fought until he was in his grave. He died a year and a half before the famous election of 1824 settled the matter forever.

## CHAPTER VI

### JAMES LEMEN'S CONVERSION

Neither Mr. Lemen nor his wife were professing christians, but they respected the Bible and the Lord's day and from the first their home was a place for religious gatherings. Sunday was a day for horse racing and other sports, so to offset this Mr. Lemen invited the neighbors to meet at his house on Sunday mornings for a religious meeting. No man in the settlement could pray, but the Bible was read, hymns were sung, and sometimes a sermon or an extract from a religious book was read. Mr. Bond was generally the reader, for he was regarded as an educated man. This was assuredly a remarkable matter. Where else do we read of a frontier community, none of whom were Christians, without a preacher, meeting regularly for Sunday morning worship? Social gatherings on Sunday were common enough, but they were for feasting and frolic. We must see in it the hand of God, preparing that family and that community for larger measures of the Spirit, and larger service.

In 1787 Eld. James Smith, of Kentucky, visited New Design; the first Baptist preacher and the first preacher of any denomination to enter the present state of Illinois. He held a series of house meetings which were abundantly blessed. Among those who believed the word and confessed Christ were James Lemen and Joseph Ogle and their wives, and Shadrach Bond. And a goodly number of others! Then a new element was introduced into the New Design meetings; there were many who could pray and the Sunday morning meetings were opened with prayer! And some learned to exhort as well as to pray, and to explain the portion of the Bible which they read. Family worship became a practice in some of the Christian homes. Let us find here some explanation of the fact of the large number of preachers that went out from these families. Wisely conducted family worship will not fail to make its mark on the character of the family. No amount of personal piety or public service can be a substitute for it. The rush of business and the hurry of modern life is no excuse for its neglect, for all the rush and all the hurry is, after all, to do the thing that is wisest, and that will pay us best to do.

The Lemens were quickly introduced to the sterner side of frontier life. The very summer of their arrival Mrs. Lemen's sister and her

husband, James Andrews, were killed by the Indians, and their two little daughters carried captive to Prairie du Chien, Wisconsin. There one died. The other, a reward being offered, was recovered through French traders. Tragedies like this were frequent for several years. In the two years, 1789-1790, one tenth of the total American population perished by Indian wars and murders. The hostilities were caused by the determination of the Indian leaders that the Ohio river should be a boundary which no white settler should cross; north and west of that should be an Indian Empire. The battle over that question was taken up and fought year after year. In one battle out of a total of 1400 Americans, 890 were killed. The hostilities were aggravated too by the foreign traders who wanted the country preserved for a trapping ground. It makes little difference whether it be the slave traffic or the fur traffic or the liquor traffic, whatever brings large profit with little labor steels the heart and brings out the demon in the man.

In 1795 the subjugated Indians abandoned the struggle, and peace was made in the treaty of Greenville. The central and northern part of Illinois was still recognized as Indian territory, but reservations six miles square at Chicago, Peoria, and at the mouth of the Illinois river were ceded to the government. And for a little season the land had rest from war!

There is something also to be considered here as to the type of conversion. The case of James Lemen was not that of a sudden change in a thoughtless man, but of the coming of joyful life to a serious man. It was to him the fulfilment of Matt. 11:28: "Come unto me all ye that labor and are heavy laden, and I will give you rest." He had been a faithful laborer under the moral law, and we may well believe that there were times when he was wearied with his own spiritual endeavors. He is not the only man nor the first man who passed that way. And the years of striving after peace of soul and perfection of character are not in vain. It furnishes to the new life a stability that comes in no other way. We may see in the apostle Peter a man of that stamp; and he was chosen to be the first of the apostles.

Furthermore, the truth preached by James Smith was no mere appeal to the emotions, but an appeal that men obey the truth. Yet some in his congregation had been for years searching for the truth. They needed now only that the word of the preacher be supplemented by the teaching of the Spirit. The following extract is from a book published

in 1764; it was an old book in 1778. It may be accepted as a sample of the gospel preached at New Design:

"To those that are enquiring the way to Zion, and crying out, What shall we do to be saved: Art thou, O soul, under the Apprehensions of Guilt? Art thou lost and undone without an interest in the Saviour? Art thou sensible that Jesus only can deliver thee? And art thou saying, How shall I come to him? I am altogether unworthy of his Notice; I deserve his everlasting Frowns; I have nothing to say to urge him to look upon me, unless this will do it, that I am miserable, wretched, blind and naked: And will he receive such a creature?—Thus come, O inquiring Soul; this is the best frame thou canst come to thy Redeemer in. Come thus, and thou shalt find Acceptance. Art thou unworthy; come and tell the Mediator. Let him know thy wants; tell him of thy Desires; give up thy all into his Hands, and plead his own free, gracious Promise that he that comes to him he will in no wise cast out, John vi, 37. This is to come aright. This is the Temper, the Spirit of the Gospel, and be assured thou shalt meet with an hearty Welcome. Jesus will take thee into his Bosom, open all his Heart to thee; give thee his Presence here, and make thee eternally happy with himself."

Three years afterwards, in 1790, Elder Smith again visited New Design, and through his preaching others were added to the converts. Quite probably a church would have been established at that time, but in the midst of the work Elder Smith was captured by the Indians. In the party was a Mrs. Huff and with her little child. She had been under spiritual concern for some time, and while the savages were putting her to death Elder Smith fell on his knees praying for her, and in that attitude he was taken. On this account, and because of his praying and singing while they traveled, the Indians were afraid of him. He was taken to Vincennes, from whence word came through the traders as usual that he would be returned for a suitable ransom. Thereupon \$170 was collected out of the poverty of the settlers, and Elder Smith was set free. One wonders in reflecting on these events if the white traders were not as guilty as the Indians in these murderous forays, encouraging them for the sake of a liberal share of the profits. How large a share of Indian warfare from the beginning has been caused by the demon of avarice in unprincipled white men will be known in the judgment day! Elder Smith on his release returned to Kentucky, and visited Illinois no more. The following year James Lemen and seven others had a pitched battle in the timber with a band of Indian horse thieves, and killed five of them.

In 1793 the settlements at New Design and the Mississippi Bottom were strengthened by the arrival of another Kentucky colony, among whom were Joseph Kinney and William Whiteside and their families. In later Methodist annals the name of Whiteside is as prominent as Kinney among Baptists. Mary Kinney afterward became the wife of Joseph Lemen, while Catherine Lemen married Joseph Kinney, Jr. The most noted of the family was William Kinney, who was twelve years old when the family came to Illinois. He learned to read after he was married, his wife being his teacher. He opened a store in Belleville with a few bolts of cloth which he had brought before him on his horse from St. Louis, and in a few years he was a wealthy merchant. Before he entered on his mercantile life he was a farmer and teamster. He drove the first wagon over the route from old Fort Massac to Kaskaskia. He became a Baptist preacher, and in 1826 was elected lieutenant governor of Illinois over a Methodist preacher who ran against him, though the candidate for governor on his ticket was defeated.

One of his brothers while building a mill was so injured that he was confined to his house for years. At last he predicted the day of his death, some months ahead, and set his house in order accordingly. On the day appointed a large number of his neighbors and friends gathered to see what they should see. The result proved that he was no prophet, for not only did he not die but from that hour he began to recover and was a sound man until his death in old age.

## CHAPTER VII

### THE FIRST BAPTISM IN ILLINOIS

One Lord's day in January, 1794, while Judge Bond was conducting the meeting at James Lemen's, there came into the assembly a large, portly man, with dark hair, florid complexion, and dress somewhat in advance of the deerskin shirt and moccasins of the settlers. From his appearance the leader of the meeting judged him to be a believer, perhaps a preacher, and said to him at the close, "We invite you, sir, if you are a praying man, to offer a closing prayer." The stranger kneeled, the others kneeling with him, and prayed very devoutly and impressively. The story is that a Methodist brother was present who always responded to a Methodist prayer, but was more cautious concerning Baptist prayers. The stranger's prayer, however, was so earnest that he soon gave him the benefit of the doubt and cried, "Amen, at a venture!"

The stranger proved to be Elder Josiah Dodge, from Kentucky. He was on a visit to his brother, Dr. Israel Dodge, of St. Genevieve, Mo., and hearing of a religious neighborhood across the river entirely destitute of ministerial instruction he decided to make them a visit. He remained there for some time preaching, and visiting from house to house. He found James Lemen and his wife desirous of receiving baptism. On inquiry two others, John Gibbons and Isaac Enochs, were found who were likewise waiting. Notice was accordingly given that on a certain Lord's day in February the ordinance of baptism would be administered in Fontaine creek, a stream flowing from a remarkable spring near Waterloo, the county seat of Monroe county.

On the appointed day a great multitude gathered from all parts to witness the first baptism in Illinois. It was cold weather, and a place to baptize was cut through the ice. At the water's edge a hymn was sung, the scripture authority for the proceeding was read and explained by the preacher, and prayer was offered. James Lemen was first baptized, his wife Catherine next, followed by the two others. As they came up out of the water another stanza was sung, the benediction was pronounced, and the multitude dispersed.

These baptisms were without direct church authority, other than that of the church of which Elder Dodge was a member; but that in the circumstances, and in all such circumstances, is regarded among us as



sufficient. Baptism is an ordinance committed to the local church, to be administered by church authority; but where no church exists the general authority given to a brother by an ordaining church is accepted as ample. It was so when Dr. Sears baptized Oncken and his associates in Hamburg, and it is so in the case of missionaries on foreign fields. An ordinance is merely a matter of order, not of life. It is sometimes the duty of an employe to act on his own responsibility, but he who should claim the right to do so always would come into collision with his employer.

Thus was introduced into our state the ordinance of believer's baptism. We observe it on scriptural grounds, because we are so commanded; that is all, and that is enough. It is not a saving ordinance. We are not saved by baptism but by faith: "justified by faith without the deeds of the law," viz, deeds of the law as the reason for our salvation. That is sufficient.

By infant baptism, bringing to baptism little children too young to make a confession, the entire community is brought into the church, and made "religious." Mr. Hubbard, in an election sermon preached at Boston in 1676, said, "It is morally impossible to rivet the christian religion into a nation without infant baptism." It is supported by a misunderstanding of scripture. Abraham had two sons but only one heir. He does not represent christian parents but Christ and his spiritual children. "If ye are Christ's THEN are ye Abraham's seed;" Gal. 3:16, 29. There is considerable confusion here. It is not settled whether infants are born christians, or whether baptisms makes them christians, or whether they are baptised on the agreement of their parents to see that they become christians.

An imitation of infant baptism was at one time common among Baptists in some places. The child was brought to church for the minister to lay on his hands, pronounce the child's name and pray. It was called "devoting children to God," and by outsiders "the dry christening." A similar practice was the "laying on of hands" in the welcoming of members after baptism. In the old church of Providence, R. I., this was practiced from the beginning, and was only gradually dropped. Practices founded on tradition are harder to drop than scriptural practices, as weeds are more tenacious of life than useful plants. Isaac Backus, the Baptist historian, says of himself:

"I was a dull scholar in Christ's school, for I was thirty-two years in learning a lesson of six words, viz, "One Lord, one faith, one baptism."

It took me ten years to get clear of the custom of putting baptism before faith."

A pathetic illustration of the force of early habit is seen in the case of the Mennonites, a branch of the old German Baptists. They do not now immerse. In the days of government persecution they were so much in prison where water for baptism was not to be had, yet they continued to be faithful and made converts even in their bonds, that they finally came to pour water on the heads of those they would baptize, as a temporary expedient. They did this so long that the expedient became the rule and gradually acquired for itself the support of tradition. In the case of a divine command it is always better to wait until obedience is possible, rather than attempt to obey by doing something else. Like a deformed limb, the Mennonite pouring tells a story of past suffering.

In a similar manner some Baptist churches have had no singing in their worship. David Benedict tells us that in his travels among the Baptists of Rhode Island he was often asked, "Are you a singing Baptist?" That also dated back to persecuting times when dissenters were obliged to conduct their worship as quietly as possible for fear of discovery and arrest. Thus they omitted singing altogether, and at last the practice adopted from necessity became fixed in a rule.

For some reason which we do not now know Mr. Lemen and his company were not constituted into a church at this time, but were left as an unorganized band in the wilderness. They could be depended on however to be faithful, and to maintain their meetings for worship. At these meetings no doubt prayer was continually offered for the coming of an "under shepherd," and after two years he came.

## CHAPTER VIII

### THE FIRST BAPTIST CHURCH IN ILLINOIS

During 1794-5 many new families from Virginia, Kentucky, and Tennessee joined the American settlements in Illinois. Among them was Joseph Chance, an unordained Baptist preacher, or "lay elder." It was the custom in some Baptist churches to appoint such officers as pastor's assistants. The father of Richard Fuller, who for thirty years was a pastor in Baltimore, was a lay elder.

Another of the new arrivals in the spring of 1796 was Elder David Badgley, of Virginia; an energetic man of active mind and sincere piety. He was the first Baptist minister to make Illinois his home. On his arrival he held a protracted meeting of three weeks at New Design, and the Holy Spirit was present in power. On May 28, 1796, Fontaine creek was again visited and fifteen were baptized. On the same day, in the house of James Lemen, these, with those baptized before by Elder Dodge, and a number who had with them their church letters, twenty-eight persons altogether, were constituted a Baptist church. The names of the men as given by John M. Peck, were: James Lemen, William Whiteside, Larkin Rutherford, Isaac Enochs, Joseph Griffin, John Simpson, James Gilham, Thomas Todd, George Valentine, Solomon Shook, Mr. Teague, Joseph Anderson, Joseph Ryan, Joseph Chance.

The formation of the church was a simple proceeding. Elder Badgley and Mr. Chance read the scriptures and offered prayer. The purpose of the meeting was stated, and the nature of a Baptist church was explained. The names were taken of those who wished to unite in church capacity, and they formally voted to become a gospel church for the maintenance of the ordinances, the edification of one another, and the evangelization of the world. No ceremony of prayerbook or ritual, no presence of bishop or priest, was required. Articles of faith were read, considered, and adopted. Perhaps also an agreement or covenant with each other to maintain a holy life. No authority save that of their Lord Jesus Christ was needed or recognized. And as the church was self constituted it was also self governed, since the authority that constitutes a body must be the authority that controls it.

There are four theories of church government. The catholic theory vests it in one person, the pope; the episcopal theory vests it in the

clergy; the presbyterian theory vests it in chosen elders; but scripture vests it in the whole church. "The church; the whole church;" Matt. 18:17; Acts 15:22. We have no Church in the sense of a territorial organization. When we refer to the denomination we may say "churches," but not "church." It is plain that there can never be ecclesiastical oppression among us, for the machinery for such oppression is wanting. This fact is no small item in the evidence that our form of church government is from God. It is essentially the form of political government under which we live in this country. And there is current tradition that Thomas Jefferson got his idea of a government by the people from the little Baptist church near his residence in Virginia.

It is very suggestive too that Baptist churches in Illinois began in revivals. Three fourths of the membership of this first church were converted and baptized on the spot. It is a fitting symbol; may it ever be a welcome one. Our true dependence for growth is not immigration but evangelization.

Others had come with Elder Badgley to see the Illinois country, and they were so pleased with it that they returned to Virginia and began to gather a colony to emigrate the following spring. Morgantown, W. Va., was appointed the rendezvous. The promoters were so successful that in May, 1797, 154 persons launched on the Monongahela river on flatboats, bound for Pittsburg and down the Ohio river to Illinois; a journey of about 1300 miles. Then rather than pull their heavy boats against the Mississippi current for the 135 river miles from Cairo to Kaskaskia, they landed at old Fort Massac and struck out through the wilderness of woods and swamp. They were three weeks, and endured great hardship, in accomplishing that 100 miles. It was a rainy season, streams overflowed, weather hot and oppressive, provisions gave out, and then strength gave out. They had not provided for such an emergency. They arrived at the settlements exhausted and with many sick. The settlers with their single room cabins had neither accommodations nor food for such a large company. There was plenty of venison and other game to be had, but they had not salt enough to cure the meat, and the weather was so hot that it would spoil before it dried. Sickness increased among them until it became epidemic, and half of the colony died. None of the old settlers died. The survivors were so disheartened that as many as were able made their way back to Virginia. All sorts of stories got abroad. It was believed that Illinois

was a sickly country. It was reported and printed that the immigrants of 1797 died of yellow fever! In Morse's American Gazetteer for 1804 New Design received this notice:

"NEW DESIGN, in Louisiana, a village of about forty houses and two hundred souls; twenty miles from the Spanish village of St. Louis, and fifteen miles from the Mississippi river. It stands on high ground, but is surrounded by ponds. In 1797 fifty seven of its inhabitants died of yellow fever."

Dr. Morse supposed that the fever was among the regular settlers, and that it was caused by the ponds! It is no wonder, after that, that immigration was checked for several years.

Elder Badgley and family remained, and he became the first pastor of New Design church and the first protestant pastor on the soil of our state. He was born in New Jersey in 1749, and ordained in Virginia in 1795. He preached thirty years in Illinois, and died in 1824.

Three of the twenty-eight constituent members of New Design church became ordained preachers, viz, James Lemen, Joseph Chance, and John Simpson. The latter was an Englishman; came to Kaskaskia in 1789 and the following year removed to New Design. He died in 1806; preached at Judge Bon's in the morning and died in the evening while sitting in his chair. This raising up of ministerial gifts from so small a number and so inconveniently situated, in the midst of surrounding vice and profligacy, is a remarkable fact. Yet it is only what in substance had been taking place in our pioneer settlements everywhere. The Spirit of the Lord has mightily helped—has chosen to help—in laying the foundations. That is how God saved America.

Another English preacher, John Clark, reached New Design in 1797. He had been a Methodist, but dissatisfied with their form of government and with his own baptism, he had withdrawn and was now, like Joseph Lillard, independent. He traveled on foot and preached all the way from Georgia to Illinois, stopping a year in Kentucky and teaching school. He was a good teacher, governing by comradeship rather than by fear. As one of his Kentucky scholars exclaimed, long years afterwards, "I never seed the like on't!" He was the first gospel preacher to set foot on the Spanish side of the Mississippi, in 1798, in the face of the edict of the Spanish government that, "No preacher of any religion but the catholic shall be allowed in this province." The clerical hand is clearly seen in the further enactment that, "Liberty of conscience is not to be extended beyond the first generation; the chil-

dren of the immigrants must be catholics." Elder Clark counted it his duty to preach the gospel of Christ everywhere, but to avoid arrest he sometimes was ferried over the river in the evening, met his appointments at night and returned before daylight. In 1803 himself and another independent Methodist preacher baptized one another in Fontaine creek, after he had preached to a large congregation on the banks of the stream. He became a Baptist and about 1815 united with the Bethel church, and continued diligent in his ministry until his death in 1833.

## CHAPTER IX

### PERPLEXING QUESTIONS

Some of the members of the New Design church lived on the Mississippi bottom land, and because of the distance between the settlements after some time a branch, called an Arm, was constituted on the Bottom. It was to sustain public worship, but without church authority to administer the ordinances. (But revival meetings were held there by brethren Badgley, Chance and Simpson, and out of the revival came another church. It was organized April 28, 1798, and was called the Bottom Baptist church. There were now two churches in Illinois, on the outmost border of christian civilization. There were also four Baptist churches in Ohio and one in Indiana; seven altogether in the entire Northwestern Territory. There were in the United States seventy thousand Baptists, one fourth of them being in Virginia. Population of the country, five millions.)

For the sake of the church fellowship our Illinois churches became "corresponding" members of the Green River Association Kentucky; they were expected to be represented annually by letter rather than by delegate. These little churches in the wilderness began at once learning wisdom by experience, as we all have to learn. One thing they experimented with was majority government. By self government it is not meant that every individual must agree with every other, but that when a vote is taken the majority of votes must control. This is no arbitrary rule but is according to nature; for so each individual governs himself when of two courses he chooses the course that appears to him to have the greatest number of sound reasons in its favor. It would be an ideal church that should always be unanimous; as it would be an ideal individual who was so clear of apprehension that he never needed to weigh evidence. But the Creator sees it to be better for us to strive after our ideals than to have them ready-made to our hand.

However, it was a theory of Elder Badgley that church action should always be unanimous, and under his direction the New Design church adopted a "rule of oneness." No business could be done until all were agreed. Under this rule if one member stood out he controlled the church. That was government by the minority. The only resource was that the obstinate member might be disciplined by the majority, and led either to cease his opposition or be excluded from the church.

But the way the rule was repealed was as bad as if they had let it stand. At a business meeting in 1801, in the absence of the pastor, the church repealed the rule of oneness in order that thereafter the way might be open for unbaptized believers to be invited to the Lord's table, and the invitation was given. The invitation however did not long remain in force. It was opposed by the pastor, and by the Green River Association whose advice was asked, and thereupon it was permanently dropped.

This matter of "strict communion has been, at least until recently, pretty well settled among the Baptists of this country; and it became so by long discussion and by the practical test of experience. The New Design experiment is only one of many in our state history. When the old Northern Association, including Chicago and vicinity, was formed, in 1834, an open communion agitation was kept up for several years. Pastor I. T. Hinton was its chief advocate. But he failed to win the churches to his views. The copy of the Association Minutes bearing the expected resolution never appeared. In 1850 one of the churches of the Salem Association voted as New Design did in 1801, but like New Design soon returned to the old path. Let baptism be made optional and the ordinance will perish. John Bunyan was an open communion Baptist, and his church had no Baptist pastor for a hundred years after his death. Pastor Hinton might have gathered wisdom from the experience of his father. James Hinton was pastor of the Oxford, Eng., Baptist church, and resigned his pastorate because if he preached on baptism many in his church did not like it, not having been themselves baptized, and if he was silent the ordinance itself was in danger of being forgotten. Very rarely does an unbaptized member of such a church express a desire to be baptized. It is like admitting the unconverted, hoping that their church membership will lead to their conversion.

Associational communion has sometimes been attempted by Baptists, as by the vote of one of our local Associations in 1862, and once or twice in Chicago. But it never rose to the dignity of more than an incident. The truth that it is a church ordinance is too well grounded among us. In some of our colored churches the bread and wine has been carried to the bedside of the sick, and to the houses of absent members, but such practices have generally ceased of themselves. It is a church ordinance, and that essential character is as persistent in it as the perfume in a flower.



(In the revival which resulted in the organization of the New Design church, in 1796, Benjamin Ogle, Mrs. Lemen's brother, was one of the converts, but with his father he joined a reorganized Methodist class. In the year 1800 however he was baptized and joined the New Design church. He was a Baptist preacher for forty years, adding another to the list of able preachers who went out from that little church.) (The same year, 1800, the Pulliam family from Virginia came to New Design from Missouri, where they had lived four years and where the mother died. One of the sons, James Pulliam, also became a Baptist preacher. His claim, near the Badgley settlement in St. Clair county, covered the present site of Belleville. He acquired more wealth than most of the early preachers, and when he died he left \$2000 to Shurtleff College as the beginning of a fund for the education of needy ministerial students.)

(In 1800 also Ohio was dropped out of the Northwestern Territory, and the remainder was organized as Indiana Territory; William Henry Harrison was governor, and Vincennes the territorial capital. And so the nineteenth century opened on Illinois as two counties, St. Clair and Randolph, of Indiana Territory. Our two churches were in the lower part of Randolph, which in 1816 became Monroe county.)

## CHAPTER X

### SECTIONAL DIVISIONS

In reading the inscriptions on the banners of our historical Baptist host we meet with various kinds of Baptists: Regular, Separate, United, Primitive, General, etc. These are relics of former conditions. The conditions have passed away, but occasionally the titles remain. Like boulders on a plain, they are remembrances of the past, of mountains that are far away and forces that are now at rest. We have seen that the denomination in this state was not imported, but sprang like a plant out of its soil. It was revival born. As to the inward life they were believers; as to the outward life they were Baptists. But men of older churches came in, and brought their peculiarities with them. At a meeting of New Design church in 1802 certain "Articles of Union" agreed to by most of the Regular and Separate Baptist churches of Virginia and Kentucky were considered, and the church voted to "sustain the Union." The use of the terms "Regular" and "Separate" came about in this way:

Baptist churches in our southern colonies date from about 1714, and by 1750 they were there in large numbers. These we may call regular Baptists. They descended from the Baptists of the past. In 1744 George Whitefield, one of the most marvelous evangelists in history, made his second visit to New England, and the Spirit of God moved mightily among the people. Among those brought to a new life was Shubael Stearns. He joined the revival party among the Congregationalists. They called themselves Separates, separate from the world, but by outsiders they were called New Lights. He became a Baptist preacher in 1751, and in 1754 carried the gospel to the Carolinas. An amazing revival followed his word everywhere. The field was ripe, for it had long been a time of spiritual depression. Many of those converted became preachers in turn, and scores of new churches sprang up and were known as "Separates," bringing the name over from New England. They rejoiced in God, and walked in the Spirit. They differed from other Baptist churches chiefly in having more fervency in their testimony and more zeal in their evangelism. In 1758 they organized the Sandy Creek Association, the third in the country, the first two being the Philadelphia and the Charleston. The meetings of

this Association were joyful seasons, and people came hundreds of miles to attend. Within thirty years there were a dozen Associations of Separate Baptist churches!

But the use of the name created a barrier between them and the churches that had not sprung out of Shubael Stearns' ministry. In Virginia in 1787 this was partly removed at a meeting of delegates from the Ketoc-ton Association and six Associations of Separate Baptists, both sides agreeing to be known as United Baptists. There were churches however on both sides who refused to "sustain the Union." Some of the Separates cherished the name for the recollections attached to it, and some of the Regulars believed the Separates were not sound in doctrine. So the result was as it always is in such cases: instead of decreasing the sects another was added to the number. The New Design church by being willing to be known as United Baptists were helping as they hoped to promote unity among their brethren. But the unity was not reached as expected. As an indirect consequence the church itself ultimately was divided. After all the most precious unity is that which comes from the presence of the Spirit. In Psalm 133 it is typified by oil and dew.

In 1802 brother John Messenger came to New Design. He was a remarkable mathematician, and became one of the early teachers in Rock Spring Seminary. In the same year Capt. Joseph Ogle removed to Ridge Prairie, two miles west of O'Fallon, and there he died in 1821; two years before the death of James Lemen. He was, as Peter Cart-right called him, "the leader and pioneer of Methodism in the state of Illinois." There were throughout the American settlements a number of Methodists, but no church organization or regular preaching. After the gathering of the class at Capt. Ogle's in 1798 there was no M. E. preacher in Illinois until 1804. In that year a third Baptist church was added to the number.

The members composing this third church came in a body from Barren county, Ky., and were organized as a church of eleven members before leaving home, May 25, 1804. They brought with them their pastor, John Baugh, whom they had licensed to preach but who had not yet been ordained by a council. Thus they came out not only as a colony but as a church; in the stately language of the day, "she traveled with her constitution." Like many of the older immigrants they were attracted not only by the better soil of the new land, but by the desire to bring up their families in a free community. For a time

they remained at New Design, but finally settled near the Badgley and Ogle settlements in the northern part of St. Clair county, giving their church the name of Richland. For a time they were content to be an "Arm" of New Design. Another Arm was located not far away, on Silver creek, becoming an independent church about 1806.

In 1802 a colony of Irish Presbyterians from South Carolina settled east of Kaskaskia, in Randolph county. They were known as "South Carolina Irish," but in their faith they were true Scotch Covenanters. They are not counted in the Presbyterian history of the state. The honor of being the first Presbyterian church in Illinois is claimed by a church in White county, organized in 1816.

It was in 1803 that Napoleon, having come into possession of the territory of Louisiana, immediately sold his title to the United States for half a cent an acre, on twenty years' time. This made the Rocky Mountains, instead of the Mississippi river, our western boundary. The village of St. Louis, which was part of the property purchased, contained at that time one hundred and fifty houses, with a Catholic church in the center. But with the raising of the American flag the spiritual monopoly of the Church was ended. Henceforth father Clark needed no more to cross the river at midnight to fill his appointments, and any man was welcome to preach the gospel wherever he could gather hearers.

## CHAPTER XI

### GROWTH AND OUTWARD DIFFICULTIES

One of the things which astonished De Toqueville, French philosopher and jurist, was the character of the American pioneer. He wrote:

"As soon as the pioneer arrives upon the spot which is to serve him for a retreat he fells him a few trees and builds him a log house. Nothing can offer a more unattractive aspect than these isolated dwellings. The traveler who approaches one of them towards nightfall sees the flicker of the hearth flame through the chinks in the walls; and at night if the wind rises he hears the roof of boughs shake to and fro in the midst of the great forest trees. Who would not suppose that this rude hut is the asylum of rudeness and ignorance? Yet no sort of comparison can be drawn between the pioneer and the hut which shelters him. Everything about him is primitive and unformed, but he is himself the result of the labor and experience of eighteen centuries. He penetrates into the wilds of a new world with a Bible, an ax and a file of newspapers."—*De Toqueville's American Institutions*, p. 321.

In the early American settlements in Illinois, however, the Bible and the ax were found, but the newspaper was more tardy in appearing. It appeared in Indiana in 1803, and in St. Louis in 1808, but not in Illinois until 1814.

In 1803 the American Baptist Missionary Magazine came out of its corner in the study of pastor Baldwin, of Boston. It represented the Massachusetts Domestic Missionary Society, and contained letters from the wilds of New Hampshire and New York, but none from the wilds of Illinois, a thousand miles farther inland. The editor said in his preface:

"We cannot at present determine whether we shall publish semi-annually, quarterly, or oftener, until we know the success of this number. Those who encourage the work will be notified of the publication of succeeding numbers."

But the postage on the magazine to the west would have been four cents each copy, and the journey six weeks long from Boston to Cahokia, which was the distributing point for that portion of the territory. Mails came and went once a week on horseback. The school was in reality a greater factor than the periodical in the intellectual life of the people. The humble schools turned out men and women of mark. In a Monroe

county school taught by Edward Humphrey, in 1805, there were sitting on benches side by side a future governor of Illinois, Thomas Ford; a State Attorney General, George Forquer, Ford's half brother; and a United States senator, Samuel McRoberts.

It was in that year that the Merrill excitement arose. Daniel Merrill was pastor of the Sedgwick, Me., Congregational church, and himself and 120 of his people were baptized and constituted a Baptist church. It started a fresh controversy on baptism which continued for years. The Baptist position was so thoroughly studied by the common people that a pedobaptist minister exclaimed, "Even the Baptist women talk Greek!" Daniel Merrill's son, Moses Merrill, became in 1832 one of Isaac McCoy's associates in the Indian Mission, and died at his post in 1840.

Perils from the Indians still continued, and were vainly sought to be prevented by frequent treaties. Sometimes when part of a tribe refused their consent treaties only made matters worse. In 1803 at Vincennes a band of dissolute Kaskaskies put their marks to a treaty ceding to the government all southern Illinois. It was done merely to prevent trouble, for the same territory had been ceded by the treaty of Greenville eight years before. In 1804 at St. Louis part of the Sacs and Foxes rubbed their marks on a treaty ceding all northern Illinois. Out of this grew the Black Hawk war, 28 years afterwards.

The peril of slavery, too, still hung over the settlements like an angry cloud. Gov. William Henry Harrison called a convention at Vincennes, and memorialized Congress to repeal the clause in the Ordinance of 1787 excluding slavery. Efforts to this end were constantly being made. Petitions were circulated among the pro-slavery portion of the Illinois inhabitants. But in the good providence of God none of such efforts succeeded.

A peril that had less promise of success was Aaron Burr's proposed Southwestern Empire. It is given as a matter of authentic history that in the summer of 1806 Burr, on his journey from St. Louis to Kaskaskia, called at New Design and tried to get James Lemen's name on the list of promoters of his scheme. But Mr. Lemen repelled the idea. Even had it been in his judgment a wise thing to attempt, which it certainly was not, he would have had no confidence in it with such a man as Mr. Burr at the head of it.

In 1806 Elder William Jones, from North Carolina, settled in what is now Madison county, and the following year gathered the Wood

River church, of which he was the pastor for nearly forty years. About 1845 pastor and church passed away together. He was a devout and peaceable man and faithful preacher, but conservative in his views, so that he became a leader of the antimission party among his brethren. In 1807 Robert Brazil was licensed by the Richland church to preach, and he was ordained the following year. For a time he did good service, but having unfortunately come into possession of a distillery he fell into intemperate habits.

The sixth Baptist church to be constituted in our territory was Richland Creek; in the northern part of St. Clair county. It had been an "Arm" of New Design, meeting at the house of Isaac Enochs, one of the two baptized with James Lemen and his wife thirteen years before. It was recognized as an independent church, with 17 members, September 12, 1807, by a council composed of Joseph Chance, Robert Brazil and Edward Radcliff. James Lemen and wife, having withdrawn from New Design church, became constituent members at Richland Creek; drawn there undoubtedly because of the warmer antislavery sentiments in the new church. He probably hoped to find here a permanent church home. But his journeyings were not over as the event proved. He had yet "one more river to cross." Apparently another class of settlers were coming in, a class with proslavery sympathies. And always those in sympathy with an evil are intolerant of those who oppose it.

## CHAPTER XII

### OUR FIRST ILLINOIS BAPTIST ASSOCIATION

The Association is the most democratic of all denominational assemblies. Others, even the Methodist Conference originally, are for the clergy. The Presbyterian Synod is for official elders. But the Association is for all, and the business is done by all. The purpose of meeting is for fellowship rather than for legislation. The desire for unity and fellowship is well expressed in lines written by Joel Butler for the first meeting of the Otsego, N. Y., Association, in 1794:

"One is our God, who reigns above  
And one our Savior whom we love.  
One is the faith; the Spirit one  
That brings us 'round Jehovah's throne.  
One hope we have, one race we run  
To our eternal, shining home.  
One is our Guide, and one the way  
That leads to shining fields of day.  
And one the song of praise we bring  
To our eternal, glorious King."

To those who knew the solitudes of the wilderness it was a joy indeed to meet for a few days with brethren of like faith and service. On the other hand the fear regarding Associations was that they would encroach on the liberties of the churches. Baptists have been through the ages sufferers from the persecutions and usurpations of the organized clergy, and they have cause to fear such clerical organization or anything that approaches it.

Our fathers learned too, from their experience with the Standing Order in New England, that voluntary associations might be as oppressive as hierarchies. For a long time in New England if Baptists refused to pay their assessment for the support of the Congregational minister their goods were sold at auction, and often they themselves went to jail. Says Backus: "Many Baptists could not for a long time believe that associations of churches could be so conducted as to be serviceable in any way." Dr. Armitage in his Baptist History observes: "There has always been a tendency in the voluntary bodies of christian history to exercise authority, and for this reason Associations will bear watching at all times." A Georgia Association, in 1826, appointed a committee to visit a church and rectify some disorder, adding that, "If order cannot be effected, then the committee to be clothed with authority



to expel all the disorderly part of the church." This was the Hephizabah Association. A little after that a committee of the Flint River Association visited a church, held their meetings in an adjoining grove, and sent word for such of the members as recognized their authority to appear before them. Seven or eight did so and were organized by the committee as the church, and were so reported to the Association.—History of Georgia Baptists, 123, 174. The moderator of Ocmulgee Association defended these proceedings, contending that "Associations have the same power over churches that churches have over their members."

Such organizations will bear watching; and they are watched by the great body of our people. It is usual to formally state when Associations are organized that they assume no authority over the churches. Sometimes even the word "delegate" is objected to, and "messenger" is substituted to emphasize the fact that a Baptist church can send representatives but cannot delegate authority.

When William Jones and John Fridley and their company came to Illinois they found besides scattered Baptists four organized Baptist churches. But there seemed not to be among them much harmony of feeling. There were frequent "distresses," petty jealousies, and failure to see that all should be endeavoring to promote the common good. Elder Jones set himself to bring them closer together. For that purpose after much horseback riding over two counties a preliminary meeting was held at Anthony Badgley's, on the bottom, January 9, 1807. Elder Jones had taken care to provide himself with a summary of doctrine, based on that accepted by the Regular and Separate Baptists of Kentucky, at their union. This summary was discussed by all present, and approved. It consisted of twelve Principles, in brief as follows:

1. There is only one true God; Father, Son and Holy Spirit.
2. The Old and New Testaments are the word of God; and the only rule of faith and practice.
3. By nature we are fallen away from God and are depraved creatures.
4. Salvation, regeneration and sanctification are by the life, death, resurrection and ascension of Christ.
5. The saints will finally persevere through grace to glory.
6. Believer's baptism is by immersion, and is necessary to the receiving of the Lord's Supper.
7. The salvation of the righteous and the punishment of the wicked is eternal.
8. No ministers ought to administer the ordinances until they have come under the imposition of hands.

9. It is our duty to be tender and affectionate to each other, to study the happiness of the children of God in general, and to engage singly in promoting the glory of God.

10. We believe in election by grace.

11. It is our duty to commune with orderly Baptists.

12. Each church may keep its own government as it may seem best.

The proposition to organize an Association or Baptist Union was approved, and it was agreed to meet for that purpose June 24, at James Downing's on Ridge Prairie. In the meantime the Wood River church was organized, making five churches that were represented at the appointed meeting in June. They reported a total membership of eighty, with three ordained ministers, besides a goodly number of exhorters and preachers not ordained. They organized under the name of the Illinois Baptist Association—though as yet there was not even an Illinois Territory—adopted as their constitution the doctrinal summary approved at the January meeting, and agreed to meet thereafter semi-annually, in June and October. They remained together three days, during Friday, Saturday and Sunday. The next meeting was appointed at Isaac Enoch's, beginning October 9.

In one matter, which was not of official record, we may see the hand of James Lemen. It was a custom of the time for Associations to be represented at the meetings of sister Associations by messenger or by letter. This maintained the feeling of fellowship. Part of the brethren therefore desired to be in correspondence with the nearest Association in Kentucky. But fellowship with Baptists in slaveholding states meant fellowship with slavery, and made it easier for slavery sometime to come into Illinois, and for that reason James Lemen and others were opposed to it. A compromise therefore was effected. The general principle of Associational fellowship it was agreed should be expressed in this form: "Does this communion extend throughout the Union?" Answered, "It shall extend throughout the Union." Viz, the new Association wished itself to be regarded as in doctrinal agreement with United Baptists. On the other hand it was tacitly understood that "correspondence should not be carried into Kentucky." Practically it amounted to this, that all should be agreed in the name United Baptists provided no use was made of it in official correspondence with Associations in Kentucky or other slave states. But compromises are in their nature transient. Where parties differ on questions of right and wrong it is difficult to maintain peace, and in fact there should be no peace. Moral issues are not for peace but for war and for victory.

## CHAPTER XIII

### ASSOCIATIONAL EXPERIMENTS

During the summer of 1807 the Richland Creek church was constituted, so that at the first semi-annual meeting of the Illinois Baptist Union, in October, six churches were represented, besides the newly organized Cane Spring church over the river in Louisiana Territory. The six Illinois churches reported a total membership of 106; an increase of 26 in four months. Twenty of the new members were by baptism. Following are the names of the associational delegates: New Design: William Whiteside, Stephen Terry, George Dement; Mississippi Bottom: David Badgley, David Waddle, George Dement; Silver Creek: Joseph Chance, Edward Radcliff, Abram Teter; Richland: James Downen, Robert Brazil, Valentine Brazil; Richland Creek: James Lemen, William L. Whiteside, Isaac Enochs; Wood River: William Jones, Isaac Hill, Joseph Cook. William Jones was chosen moderator, and William Whiteside, clerk. The manuscript copy of the records of this meeting thus begins:

"Minits of the Illenoy Association of Baptists, holden at Isaac Enochs, in the Richland Creek church, St. Clair county, Indeanne Territory, on friday, the 9th of October, anado. 1807, and continued by adjournment until Sondag ye 11th.

Friday ye 9th at 12 o'clock, Elder David Badgley deliver'd the introductory sermon from John the 3d & 16th, for God so loved the world, &c. After sermond business was opened with prayer. Elder William Jones chosen Moderator. Letters from seven churches was read, their messengers enrol'd, and a list of their numbers taken . . .

Eld. David Badgley, Eld. Joseph Chance, Eld. John Hendrixon, and James Downen, with the Moderator and Clerk, was chosen a select committee to arrange the business of the association & make report. Adjourned till 3 o'clock.

Met according to adjournment at 3 o'clock. The select committee made report. . . . The committee adjourned. The association met according to adjournment. The Committee made their report, which was taken up in order."

One peculiarity in the proceedings, it will be seen, was the double mill through which they ground their business. First a committee to consider what matters may properly come before the body. The committee adjourns, the association convenes, and the business is gone over

again in formal order. In this way unwelcome matters, as discussions on slavery, were shut out from the association.

The clerk was directed to furnish one written copy of the Minutes to each church, and was allowed twenty-five cents a copy for his labor. That was satisfactory to him for his labor, but as each copy required eight cents postage for all distances under forty miles, he stipulated at the next meeting that each church should fetch their own copy. The year following William Jones became clerk, and made the further requirement that each church furnish its own blank paper, sending it by the messenger. These were pioneer times. William Jones lived a few miles below the present site of Alton, and there was probably no supply of writing paper nearer than Cahokia or St. Louis, twenty five miles away, where foolscap was sold at two cents a sheet.

The first associational meeting of 1808 was held at James Lemen's, June 10-12. The Illinois churches reported 136 members. During the preceding winter 27 had been received by baptism and 12 by letter. On the request of the Richland church John Baugh was ordained by a council during the sessions of the association.

It was also voted to try the experiment of circuit preaching. It came up in the form of a suggestion to see if something could not be done to supply destitute points with preaching. So soon had the churches forgotten the example of the early days of New Design, when they waited for no preacher but came together regularly for mutual edification. There was presented:

"A request to take into consideration some plan to supply every place with preaching, that there be no lack in any place."

It was finally agreed to send the preachers out two and two, after the example of Jesus in Matthew 10, and it was left with the clerk to make the distribution and arrange the circuit. He did the best he could, and paired them off as follows: Joseph Chance and James Lemen; William Jones and Joseph Lemen; John Hendrickson and Benjamin Ogle; John Baugh and Robert Brazle (Brazil). David Badgley and Thomas Musick seem not to have been available owing to some difficulty about their credentials.

It is interesting to note in the above list the young men who were for the first time finding their places among the preachers. James Lemen was probably James Lemen Jr. He was not yet twenty years old; his brother Joseph was two years older. They were converted the year before at a camp meeting conducted by their father, James Lemen Sr.,

John Clark and Bishop McKendree, near the present site of Edwardsville. Joseph united with the Richland Creek church, and James at New Design. At the time they were paired off as preachers by the clerk of the Association, in session at their father's house, they had not even been licensed by their churches; though that was soon done. At the next church meeting at Richland Creek both Joseph and his father were licensed to preach, and a year afterward they were ordained together.

Benjamin Ogle was a man in middle life but a young preacher. His first sermon, at the solicitation of his brethren, was preached at this very meeting of the Association, in James Lemen's house. He had long felt it his duty to preach, but had not before been able to overcome his timidity. He lived however to preach his last sermon, forty years afterward, in the same house in which he preached his first. Assuredly this is one mark of the presence of God in the church, however humble the church may be, that out of its membership he is raising up preachers of the gospel.

But the plan of circuit preaching could not be made to work. At the next meeting of the Association there came up "a remonstrance from Wood River church against sending their preachers into the circuit." In consequence of which, after discussion, "the motion concerning sending preachers into the circuit was disannulled." The plan had two drawbacks. First, it provided preachers but not pastors. Second, it took responsibility from the churches and lodged it in a committee.

But the incident is interesting as being the first attempt among us as a denomination to answer the question, "How may we most effectively carry the gospel to the destitute?" It was at least an acknowledgment of responsibility. It was the beginning of state missions in Illinois, and William Whiteside was the first mission board. And it may be a query whether in attempting to do the work through the churches and their pastors direct he was not very near the scripture plan. Other denominations may find their greatest effectiveness in organizations above the churches; Baptists cannot. To stimulate the local church to missionary activity is the highest form of cooperative organization.

The ordination of John Baugh suggests another use to which associations have sometimes been put, but the example is followed but rarely. One of our Associations in 1831 recommended a standing committee to have charge of ordinations, and the plan is still being tried in various places.

In 1774 the General Association of Virginia, misinterpreting 1 Corinthians 12:28, decided that the office of apostle was intended to be permanent among the churches, and straightway proceeded to fill the office by ballot, choosing Samuel Harriss and two others to attend to ordinations and to oversee the churches. Mr. Harriss was an eminent evangelist, in the same class with Shubal Stearns, a very Paul among the churches, and not needing the ballots of his brethren. However he exercised his new authority for half a year, and then prudently allowed it to lapse, and the experiment ceased. The plan was well meant, but as barren of results as the election of Matthias to the apostolic office at Jerusalem.

Organization beyond the local church is helpful if it be for fellowship or for preaching the gospel, but let it not be an apostolate over the churches, a mistake we are very near making on our foreign mission field. Better that churches be left on their own humble resources, than that we carry them and govern them at the cost of spoiling them for Baptist churches.

All this experimenting is in harmony with our claim that scripture is our rule of faith and practice. The Bible is not a book of rules but of life and precedents. A book of rules would be too bulky to handle; the necessary indexes alone would make a volume. A necessity of life is the opportunity and power of adaptation. One learns as much by failure as by success. We agree with others that New Testament precedent is purposely simple, and that details of proven usefulness may be added to suit circumstances. But we will not allow such adaptation to share the authority of scripture. That was the rock on which the early churches lost their liberties.

## CHAPTER XIV

### THE ASSOCIATION BROKEN UP

The fourth meeting of the Association was held with the Wood River church September 30 to October 2, 1808. A second Missouri or Upper Louisiana church—Feefee's Creek—was received. The Illinois churches reported four baptisms and a total membership of 109. A query was sent up to the Association concerning "brother going to law with brother." It was postponed to the next semi-annual meeting, and then was passed without an answer. It was probably too late to do any good in the local case, and there was a reluctance to take sides in a personal controversy. Professing christians were as reluctant then as now to believe God's word and trust all in his hands. If the parties to this litigation of 1808 had read 1 Corinthians 6:1-8, and laid it up for use when the time came, they would not have been tempted to break a statute law of the New Testament, and their church would have had no need to ask wisdom of the Association.

In 1809 Illinois and Wisconsin were separated from Indiana, and became the Territory of Illinois, capital at Kaskaskia. Ninian Edwards was appointed governor by President Madison. The population of the Territory was 9,000, of which 160 were slaves, besides, about 30,000 Indians. The settled portion was a tract along the Mississippi river from Alton to Chester, twenty-five by seventy-five miles, including the present counties of Randolph, St. Clair, Monroe and Madison. There were yet however but two counties in the Territory, and they were supposed to extend north to lake Superior. There were also along the Ohio river on the eastern side of the state a few cabins opposite Vincennes, at old Fort Massac, and at the salt wells near Shawneetown. A wagon trail was opened this year from the Wood River and Ridge Prairie settlements to the salt springs, crossing Kaskaskia river where Carlyle now is.

June 17, 1809, the Illinois Association met with the Silver Creek church. The Looking Glass Prairie church, Randolph county, was received. Also the Coldwater church of Missouri. The seven Illinois churches reported 17 baptisms, eight received by letter, and a total membership of 153. Two deaths were reported from Silver Creek, the first on the Association records. It was the last meeting of the united body. The shadow of the slave fell across its path and it was blighted forever.

James Lemen came to the front. His abhorrence of slavery was not lessening, and he was apprehensive that in spite of all opposition it might yet be fastened on Illinois. The constitutional law against it was in practice a dead letter, and the forces of covetousness and of professional politics were pressing to have the law removed. It was a time for every friend of humanity to cry aloud and spare not, and this James Lemen did. And the powers of evil were watchful!

At the Richland Creek church monthly meeting, Saturday, July 8, 1809, Larkin Rutherford, an old friend, brought a "distress." He was one of the constituent members at New Design, and when James Lemen removed his membership to Richland Creek he went with him. But their friendship was suddenly broken. Rutherford brought before the church a "distress" against his old friend for saying in a sermon. "I have no fellowship for slaveholders, nor for those who fellowship them." Yet this essentially was the position of Richland Creek church, for it was written in the constitution of the church that slaveholders were not eligible to membership unless legally unable to free their slaves. Such an agreement had been entered into by a number of Kentucky Baptist churches, and was called adopting Tarrant's Rules. When a church adopted Tarrant's Rules it was known just what their position was on slavery. Larkin Rutherford therefore had no case. But he had sympathizers. The adoption of the Rules had probably been through the influence of James Lemen, over the proslavery sympathies of other of the members. These had now become bolder and entertained Rutherford's complaint. The summary by the church clerk tells the story:

"The question was put to the church to know whether brother Rutherford had a right to be distressed with brother Lemen for so saying. The church was divided in judgment, which threw them into confusion. The church called two meetings to endeavor for a union or fellowship, but all to no purpose."

Of course the only way there could be fellowship was for the church to hold to its agreement of non-fellowship with wilful slaveholders. Why did not Rutherford get Tarrant's Rules repealed before he proceeded? On Saturday, September 9, there being no prospect of agreement, the two parties met separately, the Lemen party at James White-side's, and the Rutherford party at Jacob Ogle's, and each party elected delegates to the Association which was to convene the following month. The latter party, regarding themselves as the church though outside of



their constitution, proceeded also to exclude "James Lemen Sr., for rending himself from the church and drawing a party with him, and to lay under censure all who justify his conduct." This precipitate exclusion was evidently a shrewd move to take brother Lemen out of the fight and thus weaken his side.

The Association convened Friday, October 9, 1809, with the Bottom church "at the schoolhouse near James Garretson's." Both sides had prepared for the conflict. It was in substance a return to the burning question of church politics: "Shall we hold on to the name of United Baptists, and fellowship slaveholding churches?" Two papers had been drawn up for signatures. One was headed, "United Baptists," appealing to the name. The other bore that now famous title, "BAPTISTS, FRIENDS TO HUMANITY." In this we see a straightforward determination to bring the issue up to every man's conscience. The title was not invented by James Lemen, but seems to have originated in Kentucky; he, however, gave it its place in history.

In the Association both sets of delegates from Richland Creek church were refused enrolment, which might have preserved the peace of the body if it had rested there. But it was decided after warm debate to open associational correspondence with Kentucky, viz, to fellowship slavery. This was contrary to the previous understanding, and it broke the Association into three fragments. The antislavery party withdrew. Those who remained found they were divided on the matter of taking the name of United Baptists. The larger part favored this, but the New Design and Richland churches clung to the old name of "Illinois Union."

When the Association finally met for business only three churches answered the roll call,—Bottom, Wood River and Looking Glass Prairie. The clerk, William Whiteside, was also absent, and another clerk was chosen. The preachers present were about equally divided. Elders Chance, Ogle and Baugh went with the Lemens; Badgley, Jones, Brazil and Musick stayed by the old ship, and immediately proceeded to lade her with a fresh cargo of the old traditions. They voted to sustain "the General Union of the United Baptists at large." They buttressed this declaration by adding to Art. 12 of the constitution of the Association:

"No churches have any right to make any rule to cross the Union of the United Baptists at large."

They proceeded farther to refuse church fellowship to those who were not agreed with them: "We believe it not right to commune with those who have left the General Union at large." This simply shows the heat of the explosion, for there is nothing in a mere title, the result of local circumstance, to be made a test of fellowship for a denomination.

So our first Illinois Baptist Association, after continuing two years, was rent asunder over a moral principle and a name. Some would have endured the principle if they could have had the name; others would have accepted the name if it did not involved the yielding of the principle. But as they who held the one must yield the other they lived in outward harmony only until the tension became too great to be longer borne. And James Lemen was accused of making all the trouble!

## CHAPTER XV

### SAVING THE FRAGMENTS

When the Association divided at its meeting in the Garretson school-house, in October, 1809, the Richland Creek delegates were reproached by some of their conservative brethren for excluding James Lemen on account of his antislavery principles, charging that it would create sympathy for him. This so troubled the church that at their meeting on Saturday, October 14, they temporarily removed the exclusion thus:

"We have been accused of excommunicating brother Lemen for the principles of emancipation, and in order to show the world and to convince him and the rest of the members that went off with him that we did not, we lay the excommunication of brother Lemen down and set him on the same footing that he was before. That is, we hold him under censure for some distress which is not occasioned by the aforesaid principles which have not been removed.

Signed by order of the church,  
William Kinney, clerk."

Yet there appears to have been no other charge against him, not even the grievance concerning his sermon, than that "occasioned by the aforesaid principles." No notice was taken of this church action. It was of course useless to appear for trial before a tribunal which had already tried him.

December 1, 1809, what was left of the Association met with the Wood River church to consider the situation. Four churches reported. A visiting committee was appointed, as follows:

"Association appoints D. Badgley, D. Waddle, Moses Short, Wm. Brazil, Rob. Brazil, Thos. Musick, John Finley, Wm. Jones, to meet with the different churches, to help them in their present distresses, to establish those that want to live with the United Baptists, and if need be to constitute churches."

The itinerary of this committee was made out as follows:

"Bottom church, Feb. 12, 1810; New Design, Feb. 13, Silver Creek, 15 (a day allowed between here because the committee had some 30 miles to travel from the lower end of the Association to the middle); Richland Creek, 16; Richland, 17; Looking Glass Prairie, 18; Wood River, 19."

This committee of eight must have made an imposing appearance, as with horses and saddle bags they rode up to the door of the humble

dwelling where the meeting was appointed. It involved more than a week's time and considerably more than a hundred miles travel for each of them, but it accomplished in some measure their purpose. They did not succeed in bringing all the churches into line with the United Baptists of Kentucky, but they so strengthened the conservatives that the growth of the Friends to Humanity was slow for several years.

The authority given the committee to constitute churches must be understood absolutely, but only that they were requested to sit as a council on the call of any group of brethren and sisters who wished to be recognized as a church. No such call however was made on them. In only one case, Silver Creek, was the antislavery element strong enough to divide the body, and there they withdrew and organized themselves.

The Association took the name of the Illinois Union Baptist Association, and for several years met alternately in Illinois and Missouri. In 1811 three new churches appeared: Ogle's Creek, Shoal Creek and Turkey Hill. There was considerable sympathy with the antislavery party, even where there was not the courage to stand with them openly. At Ogle's Creek church this took the form of a request to "soften the matter concerning the emancipation preachers;" probably meaning to "lay down" their excommunication, and allow church fellowship with them. This was not done, but it was explained that,

"To relieve the minds of any who may not understand us, we did not nor do not mean the rule concerning the emancipating to extend to any that have not departed from the General Union or given hurts by disorderly conduct."

In 1813 the attendance at the Association was very small; only three delegates were present from the Illinois churches, outside of the church with which the body met. In 1814 William Jones was absent for the first time. Two months before the meeting his settlement was visited by roving Indians, and a mother and six children were killed in their own house, six miles east of Alton. It was seen to be not prudent to leave families unprotected. Skulking Indians were suspected in every thicket. They were simply taking occasion of the war between the United States and Great Britain to collect scalps and plunder. In stealing the Indian was instigated by traders and renegade whites. In 1812 the government agent at Peoria instigated bands of Indians to steal the cattle of settlers from as far south as Madison county and he charged them to the government as Indian supplies.

Some of the thieves attended Gov. Edwards' Indian Council at Cahokia, in April, and promised better behavior, but were able to be at the Fort Dearborn massacre at Chicago in August. The most cruel of all savages were the renegade whites and dishonest officials. It was these that made the Indian a prowling thief and assassin, and made deliverance from the fear of him the hoped-for industrial millennium before the settlers.

“Happy the country where the sheep,  
Cattle and corn have large increase;  
Where men securely work or sleep,  
Nor sons of plunder break their peace.”

New settlers continued to come in, notwithstanding the war. Jonathan Boone, brother of Daniel Boone, settled in 1814 at the mouth of Little Wabash river and built a blockhouse and mill, calling the place New Haven. Two townships in Gallatin county contend for the honor of identifying the locality and preserving the name. In 1812 Illinois was raised to a territory of the second grade, and three new counties—Gallatin, Johnson and Madison—were formed. An election was held for delegates to the territorial legislature. Two of the seven elected were Baptists, viz, William Jones and Capt. Jacob Short, son of Moses Short.

## CHAPTER XVI

### THE FRIENDS TO HUMANITY

The adopting of the title "Friends to Humanity," by a few Baptists in the territory of Illinois, in October, 1809, was the beginning of a movement worthy of a place in the moral history of the world. This is true even if the title was already in use in Kentucky or elsewhere, for it is in Illinois that it became one of the forces that make history. The intention plainly was to rally the antislavery sentiment on a platform broad enough for all to stand on it, and yet explicit enough to keep out the slaveholder and his sympathizer. The fact that the movement did not become popular at once may be easily explained. The average individual shrinks from unpopularity for that which involves sacrifice. He would rather hold his views in secret, and live in peace. There were friends to humanity in all the churches, but they were in the minority. They were awed too, and their opponents strengthened, by the traveling committee clothed with the authority of the Association.

Then there was the distrust usually felt towards a new thing. To what would it lead? Would it be the beginning of a new denomination? There was here indeed a fine opportunity for James Lemen to start a new sect. As fair an opportunity for him in Illinois in 1809 as for Benjamin Randall in New Hampshire to found the Free Baptists in 1780, or for Jacob Albright in Pennsylvania in 1800 to found the Evangelical Association, or for Alexander Campbell in Virginia in 1827 to found another sect of Disciples, or for John Winebrenner in Pennsylvania in 1830, or William Miller in Massachusetts in 1831, to lead out the Church of God, or accept the leadership of the Adventists. There was as fair an opportunity for the Friends of Humanity to become a separate denomination in 1809 over the antislavery issue, as for the United Brethren, or the Cumberland Presbyterian, over the issue of revival preaching, of the Methodist Protestant in 1830, or the Congregational Methodist in 1852, or the Free Methodist in 1860, on the question of church government.

But James Lemen had no intention of leaving the denomination, and he had the patience to wait. He waited ten years. In the meantime he was not idle. James Lemen Jr. was ordained by the New Design church in the spring of 1809, and on December 10, 1809, he

and John Baugh aided in constituting the Lemen family an independent Baptist church, under the name of "The Cantine Creek Baptized Church of Christ, Friends to Humanity." "Cantine" is a corruption of Quentin, a city in the north of France after which the creek was named by the French settlers. In 1849 the name of the church was changed to Bethel, the first of the twenty Bethel Baptist churches in Illinois. The meeting house is on the edge of the famous Ridge Prairie, two miles southeast of Collinsville. It is now the oldest Baptist church in the state. If we passed by the dead and wrote only of existing churches we would begin here.

The constituent names on the roll on that second Sunday in December, 1809, were James Lemen Sr. and wife, Joseph Lemen and wife, Robert Lemen and wife, and Benjamin Ogle. To these can be added James Lemen Jr. and wife, for they joined in the evening of the same day. Mr. Lemen Sr. was in the prime of life, 49 years of age. Mr. Ogle was nine years younger. The Lemen boys were strong and able young men: Robert, 26; Joseph, 24, and James 22 years of age. Joseph and James were preachers. Their basis of church organization was expressed in the following covenant:

"We whose names are hereunto subscribed agree to unite and be constituted on the Bible of the Old and New Testaments, and to be known by the name of the Baptized Church of Christ, Friends to Humanity, denying union and communion with all persons holding the doctrine of perpetual, hereditary, involuntary slavery."

Long afterwards, in 1828, when the Friends to Humanity churches were flourishing, further explanation was given in a Circular Letter written by James Lemen Jr.:

"Being accused by some of not having been sufficiently explicit in our former addresses, relative to who and what we are as a religious society, we will therefore simply reply that we profess to be scripture advocates, or Bible christians, having adopted the word of God both as our constitution and book of discipline. In our church records, and in our circular publications, we subscribe our names, The Baptized Churches of Christ, Friends to Humanity. We say Baptized Churches instead of Baptist Churches because the word Baptized includes both preachers and private members, while the word Baptist includes the preachers only. We add Friends to Humanity because we believe it to be our duty to extend our friendship (that is justice and mercy), to human nature, let it appear in whatever dress or complexion God may see fit to order, whether white, yellow or black, and not when it appears in white only.

We are not tenacious however about names, neither will we stickle for them, as they are only designed for temporary purposes. But as we wish to be plainly understood, we believe:

1. That the church of Christ consist of believers, and therefore we receive none into our societies but such as profess to have received a change of heart and have faith in Jesus Christ.

2. That immersion is the only scriptural mode of baptism; therefore it ought to be administered only in that form, and that to believers only.

3. That the Lord's Supper belongs only to the household of faith, and ought not to be administered to any but such as have faith in Christ, having entered the church through the door of baptism by immersion, being opposed to slavery, intemperance, and every other violation of the holy law of God, walking humbly before him as becomes little children.

4. That washing the saint's feet is a scriptural command, and intended by Jesus to be perpetuated by the churches through succeeding generations.

5. That the church is the highest ecclesiastical authority; and that annual meetings, associations, conferences, synods, &c., ought to be under the control of the churches and not the churches under them.

The following from the same letter will give an illustration of the manner in which they treated the question of slavery:

If not in each, yet in the majority of our former addresses, your attention has been directed to the deplorable condition of the unpitied descendants of Africa; and this by some would be received as sufficient apology for silence on such a subject in the present publication. But how can we be silent while a number of human beings in our boasted land of liberty are groaning under the most bitter oppression, such as the pages of neither ancient nor modern history afford a parallel? . . . It may be argued by some that as slavery is a political evil, it is therefore a subject which should only concern political men. But it is a moral as well as a political evil, and therefore deeply concerns the christian part of the community. . . . Said President Jefferson: "The liberties of man are the gifts of God, and cannot be violated but with his displeasure. I tremble for my country when I reflect that God is just, that his justice cannot sleep forever, that—considering the number, nature and natural means only, a revolution in the wheel of fortune, a change of situation as among possible events, that it may become probable by supernatural interference—the Almighty has no attribute that can take part with us in such a contest."

Slavery has not only tarnished our political, but has stamped an indelible blot on our religious character, and justifies the following lines of an African:



"Christians are our sore oppressors,  
If it's right to call them so ;  
Fellow mortals our possessors,  
And the cause of all our woe.  
Christian tyrants buy and sell us,  
Make us labor, starve and bleed ;  
Tear our wives and children from us,  
Whom the God of heaven has freed."

Feetwashing, alluded to above, as a religious ordinance has never been common among Baptists, and has been gradually dropped. It is not now practiced except by some churches among Old School Baptists. It never could be an ordinance like baptism and the Lord's Supper, because it tells not of Christ but of social service. It is not burdened with a divine death, but with human duty.

## CHAPTER XVII

### THE BIRTH OF A STATE

At the close of the war of 1812-14 immigration from the border slave states again poured into Illinois in a steady stream. Said a letter writer of the day, "Every ferry on the river is busy, passing families, negroes, horses, wagons, carts." That portion of Illinois Territory lying between the Mississippi and Illinois rivers, and running as far north as what was then supposed to be our northern boundary, a few miles above Rock Island, was set apart as bounty lands for the recently discharged soldiers of the war of 1812. It was therefore called the Military Tract. Each soldier was given a government certificate, good for a quarter section of unappropriated land anywhere in this Tract. Many soldiers made choice of their land and made their homes on it, but more than half of the entire tract was sold to agents and speculators under "soldiers' warrants." Land speculation was the rage at this time. The wealth the Frenchman failed to find in gold mines the American looked for in town sites. Dr. Alexander, after whom Alexander county was named, laid out "America," a few miles above Cairo, on the line of a proposed cut-off between the Ohio and Mississippi rivers, and strove for years to have it appointed state capital. The same distinction was coveted by St. Louis speculators for "Portland," which they had laid out under the river bluff at the mouth of the Kaskaskia river, but it came to nothing at the time. A new start was taken in 1830 when an Englishman by the name of Sam. Smith established a ferry there, and named the place Chester in honor of the town in England where he met his wife. And Chester it remained. The Cincinnati speculators who "laid out" Vienna, the county seat of Johnson county, were more fortunate than some others, for by donating the land they secured a permanent town on their holdings. In 1817 George Flower and his English colony founded Albion; the story is the romance of Edwards county. His niece, Sarah Flower, was the author of the hymn, "Nearer, My God, to Thee."

The birthday of the state of Illinois is December 3, 1818, for on that day Congress declared Illinois to be "one of the United States of America." It took a year to bring this about. In January our territorial legislature submitted to Congress a petition for statehood, com-

mitting it to the care of Nathaniel Pope—after whom Pope county is named. The northern boundary expected was a line running west from the lower end of lake Michigan, but through the influence of Mr. Pope it was extended fifty miles north to include the Galena lead mines; thus giving Illinois fourteen additional counties. That it would give us on the site of the government fort a great city like Chicago was then unknown. The reason for the change that weighed most with Congress was that Illinois would thus be a western keystone state, with her head at the lakes and her feet at the junction of the rivers, so binding together the Mississippi valley and the eastern seaboard. Aaron Burr's project to divide the Union and set up a Southwestern empire was then fresh in mind.

The new state contained fifteen counties and 40,000 white inhabitants. There was a fear that the required number would not be found, but by watching every road and counting every immigrant it was made up and some to spare. Chicago was not in sight. Five years after this Mr. Beck wrote of Chicago as "a village of Pike county, situated on lake Michigan, at the mouth of Chicago creek; contains 15 houses and 70 inhabitants." James Lemen Jr. was one of the three delegates from St. Clair county to the convention to draft a state constitution. At the first election held under it Shadrach Bond Jr., the nephew of our scripture reader at the Lemen meetings in New Design, was elected governor. William Kinney, our old friend the clerk of the Richland Creek Baptist church, and brother-in-law of Joseph Lemen, was chosen state senator.

It was decided that the state capital should be removed from Kaskaskia "to some point on the Kaskaskia river as near as might be east of the third principal meridian." Carlyle, eighty miles up the river, was the chief frontier town, but had a rival in Pope's Bluff, twenty miles farther up, owned by Nathanael Pope. Another twenty miles up the river brought the explorer to the claim of an old hunter by the name of Reeves. This was the point finally selected, and named Vandalia. A two story frame statehouse was erected in a noble grove of white oaks, but the commissioners, guided by their frontier instincts, cut down the native oaks and planted black locust trees in their stead! In 1820 the state records were removed to the new location, a small load for a one horse wagon. With the departure of that wagon departed the glory of Kaskaskia, for more than a century the metropolis of Illinois.

The new state constitution recognized slavery under the name of "indentured servants," and we were fitted out with a regular slave code. Plainly, James Lemen was in a minority in that convention. On the part of all friends of humanity there was cause enough for anxiousness. The seriousness of the situation justified the stand taken by James Lemen, Sr., at Richland Creek church. Quarrels over rights and dignities are of the evil one, but separation for righteousness' sake is right. As regards personal interests, blessed are the peacemakers, but there is no peace for those who wrong others, as long as God's people live. Churches usually die of spiritual disease, not of violence. History is full of it, beginning with the Spirit's cry, "Ye have left your first love." The early church councils were largely for the purpose of hearing and settling differences between churches and "bishops."

Among the petitions sent in to the constitutional convention by those who wished special provisions, was one from the colony of Presbyterian Covenanters at Kaskaskia asking for the recognition of Jesus Christ in the preamble, as the Ruler of nations. Until his political supremacy is acknowledge they decline to vote. Their petition was not granted. They never voted but once, in the slavery contest of 1824. Their mistake is in understanding Christ to be a political Ruler. "My kingdom is not of this world." The same declaration disposes of the theory that he is an ethical Ruler. Is the world obeying Him? Let us follow Him as a spiritual Ruler, and His promised kingdom is on the way! There are some Baptists who do not vote because they belong to a rejected Christ, and have no part in the world's business. But they forget that they do not truly represent their Lord if while they wait for Him they are not champions of the oppressed. Let us pray for His coming, and vote as we pray!

The Baptists of Illinois at the time of the organization of the state numbered 10 churches and 200 members. The Friends to Humanity were strengthened by the coming of Daniel Hilton, of Maine, the first of the host of New England helpers that now began to come. He settled near New Design, and joined hands at once with James Lemen and his people. So 1818 was a year to be remembered for both state and church. There was another New Englander also, looking thoughtfully over to the Illinois Bottoms from the St. Louis landing, and in the providence of God he was to do more in the shaping of Illinois Baptist history than any other man.

## CHAPTER XVIII

### JOHN M. PECK

As the first section of Illinois Baptist history gathers around the name of James Lemen of Virginia, so the second section gathers around the name of John M. Peck of Connecticut. He was born in Litchfield, Conn., October 31, 1789. His puritan ancestors had tilled the soil of Connecticut since 1634. May 8, 1809, he was married to Sarah Paine, and like the Lemens they set up a christian home, with family worship morning and evening. They were both members of the Congregational church. When their eldest child was a month old the question of his "dedication in baptism" came before them. They had doubts about the scripturalness of the practice, and a number of interviews with Dr. Lyman Beecher, father of Henry Ward Beecher, failed to give relief. In 1811 they removed to Greene county, N. Y., where they both united with the New Durham Baptist church. By this church Peck was licensed to preach, and was ordained by the Catskill Baptist church in 1813.

In 1817, with James E. Welch, he was commissioned a missionary to the "far" west, with headquarters at St. Louis. With his wife and three little children in a one horse wagon, July 25, he left his father's house for his journey of 1200 miles into the wilderness. They arrived at Shawneetown October 6, and leaving his partner to bring his horse and wagon across the country, he embarked with his family on a keel-boat bound for St. Louis. He arrived there December 1, sick, and for two months was confined to his lodgings, a single room on the corner of Maria and Myrtle streets.

On Saturday morning, June 20, 1818, with his horse he was ferried over the river for his first visit to Illinois. The occasion was the monthly meeting of the Ogle's Creek church, in the Badgley settlement. David Badgley was pastor of the church, and between the two there sprang up a hearty friendship. Mr. Peck preached for them on Saturday, and again on Sunday, and made a very favorable impression.

Two months after this visit, on a sultry August day, Mr. Peck had business at the Illinois capital, Kaskaskia, and again crossing on the great ferry, he turned his horse's head in the direction of New Design. He dined at the blockhouse and residence of our former friend the first

clerk of the Illinois Association, William Whiteside. He died a year or so before, but his widow made the traveling missionary welcome. An hour before sunset he arrived at the story-and-a-half brick and frame farmhouse and traveler's rest of James Lemen. It is still a serviceable dwelling. A few rods away is the old cemetery with its marble monument erected by the donations of the Baptists of Illinois. It was the first meeting of the two great men. Of Mr. Lemen's eight children all were married, and himself and two of his sons were ordained ministers of the gospel. Of these two sons one at this time was absent at Kaskaskia as a delegate to the constitutional convention. The two younger sons were not professors of religion; another had fallen away. For these, at family worship, the parents with tears requested the prayers of their guest. It was an affecting season. Less than a year afterwards the two unconverted sons were baptized, and in their turn became preachers.

From New Design south to Prairie du Rocher, 16 miles, there was at this time, not a house, only a horse path through the brush and timber. At Kaskaskia Mr. Peck stayed one night, rooming at the tavern with a convention delegate from Gallatin county, from whom he says he learned much about the state and the process of state making. He was an omnivorous gatherer of knowledge on all subjects.

October 9, 1818, the first meeting of the separate Illinois association was held with the Ogle's Creek church, St. Clair county, at the house of Job Badgley. Mr. Peck was on hand, armed with the constitution of his first missionary society. He called it the "United Society for the Spread of the Gospel." His purpose was to aid the work of himself and Mr. Welch, and Isaac McCoy's work among the Indians, incidentally also to encourage better schools and teachers. Practically it was a society for home evangelism. After the plan was explained to the Association it was cordially received, and they voted to recommend it for the consideration of the churches.

An enterprise on which Mr. Peck had set his heart was a school for the elementary training of preachers and teachers. It was ten years before this wish was realized in Illinois. In the meantime he pressed his "United Society." He received for it in St. Louis a collection of \$26, at one time. But he relied more on the small amounts. Auxiliary to the United Societies he organized Female Mite Societies.

A friend in St. Louis who was interested in Upper Alton property obtained his promise that he would visit that point before deciding on the location of the school. Accordingly late one afternoon, February

23, 1819, he crossed the river at a ferry three miles above Alton, reaching Upper Alton after dark. There were about forty families on the ground; half were in cabins and the other half in wagons and camps. The only boarding house in the place was so forbidding that he sought shelter in one of the cabins, leaving his horse munching corn in an uncovered hog-pen. The next morning he made a tour of observation through the town, and decided that the outlook at Upper Alton for an educational center was not encouraging. He thus humorously described the situation:

"I found a school of some 25 or 30 boys and girls, taught by a wandering backwoodsman, but the chance for a boarding school was small indeed. There was the old settlement about the forks of Wood river and Rattan Prairie that might furnish a few scholars. The Macoupin settlement, real frontier rowdies, was 30 miles north, or a dozen families; then three families had ventured over Apple creek. The emigrants to the Sangamon country went there the preceding winter. Peoria, on the Illinois river, was an old French village of 25 cabins. Morgan, Cass, Scott, and all those counties along the Illinois river, were the hunting grounds of the Indians, Major Wadsworth and half a dozen families, had made their pitch in Calhoun county. The country to the east and north was a vast wilderness. Where then could scholars be found to fill a seminary at Upper Alton? After deciding such questions I gave a man a quarter to clean the mud from my horse, and made my way by another path back to Smeltzer's Ferry."

The school was finally located at St. Charles, Mo., and that became Elder Peck's home for the next three years.

On Friday, March 10, 1819, a cold, raw day, Elder Peck was again at Elder Badgley's and the next day he organized the "Ogle's Creek Mite Society, auxiliary to the United Society for the spread of the Gospel," the first organization of the kind ever formed in Illinois. On Monday he started with Elder Badgley for a week's horseback tour. Their course was east to William Padon's, of Silver Creek church; then north to Eld. Robert Brazil's, of Looking Glass Prairie church, where he organized the Looking Glass Prairie Mite Society. Still north to Mr. Seybold's of the Cantine Creek church, north of Troy, where was formed the "Cantine Creek Mite Society." This was a second Cantine Creek church, eight miles northwest of the first. The tour was closed by preaching on Monday, March 29, in the cabin of the Collins brothers, the first sermon preached on the present site of Collinsville.

Elder Badgley was appointed by the United Society the first missionary for Illinois, and gave two month's service during the summer

at \$16 a month. The local societies paid their funds to him, and he reported to the treasurer at St. Louis. But while the roses were being planted in the garden, a pestilential breath was awaiting them. It was the custom of the churches to send to the association any questions they might choose, and the association answered them through a committee. That fall, October 8, the association met with the Looking Glass Prairie church, and Mr. Peck preached the introductory sermon. The pestilential breath referred to originated with Elder Daniel Parker, Crawford county, on the eastern side of the state. By much pressure he obtained the consent of his church that he might send a question to their Indiana association. The same question was sent to other associations. For the Illinois association it was in charge of William Jones, pastor of the Wood River church. Brother Jones quietly passed it to the proper committee. "Wood River: Is there any use for the United Society for the Spread of the Gospel? If so, wherein does its usefulness consist?" Answer to question one: "Yes." Answer to question two: "Its use is to supply destitute places with preaching." Brother Wood goes home beaten. But with an evil energy he will continue to agitate until the association meets again.



## CHAPTER XIX

### ELDER PECK'S REMOVAL TO ILLINOIS

At the same time that brethren Peck and Welch were commissioned by the Triennial Convention to labor in the Mississippi valley, in and about St. Louis, Isaac McCoy was commissioned by the same agency to labor in the Wabash valley, in the neighborhood of Vincennes. He was born in Fayette county, Pa., June 13, 1784. His father was a Baptist minister. When Isaac was six years old the family removed to Kentucky. He was converted in 1800, and soon began to preach. In 1803 he was married to Christina Polke. In 1804 they emigrated to Indiana, settling first at Vincennes, and returning in 1805 to Clarke county, on the Indiana line. There he united with the Silver Creek church, of which his father had formerly been pastor, the only Baptist church at that time in Indiana. By that church he received a formal license to preach. In 1808 he removed to Bruce's settlement, now Bruceville, near Vincennes, and worked at his trade as a wheelmaker. In 1809 he aided in organizing the Maria Creek Baptist church, in Indiana just across the Wabash river from Lawrence county, Ill., and became its pastor. There he spent eight years, tilling a farm, working at his trade, preaching to the church, and doing what he might for the spiritual destitution around him. In 1816 he presented to his brethren the plan of a society for home and Indian evangelization, two years before brother Peck proposed a similar plan in Illinois.

During 1817 he was an accredited missionary of the convention, but the next year, casting himself on God, he gave himself exclusively to the gospel among the Indians. He opened a mission at Montezuma, 90 miles away, and removed there with his wife and family of seven children. In 1820 they removed to Fort Wayne, 180 miles distant, where was located the Indian Agency. There they remained until 1828, when to escape the whisky trader he secured from the government the grant of the Indian Territory and led his people there.

It had always been Mr. McCoy's desire to have Mr. Peck for his associate, and on removing to Fort Wayne he renewed his request. The Board were favorable. It seemed to them at long range to be less necessary on account of the number of churches and preachers already on the ground. They did not realize the importance of giving character

to those churches while in their formative state. So it came to pass on one fateful Saturday, two months after brother McCoy's arrival at Fort Wayne, July 9, 1820, official intelligence came to the St. Louis missionaries that their mission was closed, "and brother Peck is directed as speedily as practicable to remove to Fort Wayne and join Mr. McCoy in his labors among the Indians."

But Mr. Peck was not at all of that mind. He knew better than the Philadelphia Board the value of the work he was doing. He was as certainly called of the Spirit to help lay the foundations in Illinois, as Mr. McCoy was to be the apostle to the Indians in Indiana. In a letter written three years afterwards he said:

"My mind is often deeply impressed with the thought that I am laboring for the future generations. . . . Under what responsibility should one act who lays the foundation in a new country!"

The result was that he resigned his connection with the home Society, and for the next two years did his work and maintained his family as best he could. It was a time of deep trouble for him. His eldest son and his brother-in-law died within two days of each other. His whole family were sick, and he was himself at one time given up to die. He had led in organizing a church and erecting a meeting house in St. Louis, and this now added to his burdens, for debt was incurred which he could not pay. Ultimately the building was sold and the church—the First Baptist Church of St. Louis—disbanded. In connection with the church, and at St. Charles north of St. Louis, he had instituted schools; now these also ceased. How during this period the mission families subsisted it would be difficult to tell, but they had a God who had promised. "Trust in the Lord and do good; dwell in the land, and verily thou shalt be fed."—Is. 37:3. It is a promise as true at this hour as when first given.

In 1822 he was taken up by the Massachusetts Baptist Missionary Society, the first society in this country for doing home mission work. It was formed in 1802. He was to receive five dollars a week, of which he was to raise what he could on the field. A small support truly, but a reasonably sure one.

On receiving his commission he removed, April 30, 1822, over the river into Illinois, settling on a half section of fine land, unimproved, in St. Clair county, and naming it Rock Spring, from a gushing spring in the limestone about thirty rods from the house. It is sixteen miles from St. Louis, on the straight road to Vincennes. The spring has

dwindled to a mere trickle, though the creek into which it sent its waters still flows in the old bed. It was a Baptist neighborhood, largely from Georgia, and they aided "the Elder" in his building and spring work. On Sunday, May 26, there was constituted the Rock Spring Baptist church. State senator William Kinney assisted in the organization and preached. The church however did not long continue. In 1825 Rock Spring became a postoffice, superceding Cherry Grove. The farmhouse that succeeded the first temporary cabin still stands, and is a substantial dwelling. It shares with the Lemen farmhouse in Monroe county the honor of being a place of Baptist pilgrimage. They are not shrines, or sacraments in brick, but are memorials of two men who did more than any other two men for the Baptist cause in Illinois.

So far, Elder Peck had been received in the most friendly manner by the Baptists of the Illinois Association, and it was his purpose to merit a continuance of the same. But in the associational Query from Wood River church in 1822 a storm was lurking which within two years covered the sky. At its annual meeting in 1824 the association repealed its previous friendly action in this style:

"Resolved unanimously by this Association, that we view the general conduct and proceedings in this country of those preachers, and especially that of John M. Peck, patronized by the Baptist Board of Foreign Missions, to have been distressing to the brethren, and prejudicial to the cause of Christ amongst the Baptist churches in this Union.

"Resolved, further, that no preacher who has been or shall be patronized by the Baptist Board of Foreign Missions, shall hereafter have a seat in this Association unless he shall have withdrawn himself from their patronage and service."

What a change is here! It comes from Daniel Parker on the Wabash, aided by antinomian Baptists of the east. The chief portion of the Circular Letter of the Illinois Union in 1824 was copied from the antimission Philadelphia Reformer.

## CHAPTER XX

### THE ANTI-MISSION PERIOD

When the mission spirit began to spread among Baptists it came into collision with the antinomian view of God. The result was anti-missionism; the theory of Do Nothing developed into the determination that no one else should Do Anything. No one place has the undesirable honor of giving it birth. Wherever there was an antinomian root beneath the soil, christian activity irritated it into life. In Illinois it historically began with the coming of Daniel Parker into Crawford county in 1818. It is a remarkable coincidence that the same year in which the missionary Peck entered Illinois on the west, the antimissionary Parker entered from the east. And the year in which Isaac McCoy removed from the Wabash District to enter upon his Indian mission, the name of Daniel Parker appears on the records for the first time.

Daniel Parker was from Franklin county, Ga. He removed to the heart of Tennessee, in Dickson county, in 1803, and was ordained there in 1806. In 1817 he took up his journey for the "Wabash country," and the following year settled in Lamotte township, Crawford county, Ill., on the Wabash river. He was a small, keen looking man. On the one hand intensely energetic, ambitious, fluent; on the other hand illiterate, obstinate, nervous, visionary. He could read but could not write, and was obliged to depend on others to do his writing for him. He could not bear a rival. When he came to the Wabash valley he found the influence of Isaac McCoy supreme, and war was on from that moment. John M. Peck, who saw the whole matter rise from the beginning, said:

"Parker was not the kind of man who would suffer another to hold a more elevated place in the estimation of Baptists than himself. Hence under the show of great zeal for the cause of Christ it became necessary for him to undermine McCoy's influence and that of his friends. His indefatigable zeal, which would have done honor to a good cause, and the prejudices of the people, enabled him at last to accomplish his object in part. This explains his attack upon the members of Maria Creek church, where McCoy was formerly pastor; his maneuvering in the Association; and the formation of an extensive combination among churches and Associations in Indiana and Illinois."—From an Address to the Baptists of Illinois, General Union Meeting, Winchester, Oct., 1832.

The persistence of Parker and his sympathizers kept the Associations in a constant turmoil. From 1820 onward the Query was brought regularly before every Association in the west until they took one side or the other. In the Missouri Association it failed to carry. In 1822 the Wabash Association spent five hours discussing whether one church could properly have a grievance against another for supporting missions. Parker with an inspirational frenzy—he believed himself inspired when he preached—led the forces on one side, and William Polke on the other. John M. Peck spoke an hour. It was a battle of giants! The Association decided that if a church contributed to the cause of missions, it was no other church's business. But the contest was renewed the following year.

In December of the same year Peck and Parker met in Vandalia. Parker was a state senator, and Peck preached in the hall of representatives in behalf of Bible societies, and took a collection. Parker was as hostile as ever, but said little, for it was not so easy to oppose Bible circulation as some other kinds of gospel work.

When the Sangamon Association was formed, in 1823, "by a pre-concerted movement to which few were knowing," the following called the "tenth article," was adopted by a bare majority of one:

"It shall be the duty of the Association to debar from a seat any United Baptist who is a member of any missionary society."

It was adopted as a by-law, requiring only a majority. Immediately by the same majority of one it was placed among the Articles of Faith, unchangeable except by a unanimous vote! In 1826 to get rid of the obnoxious article the Association was dissolved and reorganized, but two years afterwards it was again carried against missions. From that time there was a conservative majority; so that in 1831 the Circular Letter warned the six or eight churches to "beware of money hunters, title sellers, supporters of the missionary spirit in any of its forms."

About that time the antimission party began changing their denominational name from United Baptist to Regular Baptist, as a further means of resistance to missionary influences. The Sangamon Association did so in 1836, which led to the formation of the present Springfield Association.

Morgan County Association was formed in 1830, and agreed not to make missions a bar to fellowship; but in 1832, "in obedience to Sangamon, which acted in subserviency to Wabash," it was voted that,

"The Association say by way of answer to the corresponding letter from Sangamon, that she will have nothing to do directly or indirectly, with the Foreign Board of modern missionaries, or any of its branches, such as Bible societies, Sunday schools auxiliary to the Sunday School Union, Temperance societies, so called, believing them all to be inventions of men in their present operations."

During the debate occasioned by the above it was declared that, "The church ought to have control of the money of its members."

In 1830 also the Spoon River Association was organized, and in obedience to the same influence of the Wabash Association expressed through Sangamon, refused correspondence with all "who have anything to do with missions." Most of the brethren doing these things would have done differently under different leadership. This is illustrated by an interesting experience that came to Elder Jacob Bower in those days. He removed from Kentucky to Scott county, Illinois, in 1828. He came as James Lemen did, because he did not like the idea of bringing up a family in a slave state. A few weeks after his arrival the Winchester Baptist church, then called Sandy Creek, was constituted. Two years afterward the Manchester Baptist church, at first called Pleasant Grove, was organized. Of both these churches Elder Bower became pastor. But in 1832 by the accidental discharge of a rifle his foot was so lacerated that he was permanently lame. That summer the Pleasant Grove church organized a Sunday school, and sixteen of the scholars were converted and united with the church. This led to the antimission resolution of the Morgan Association to which the churches belonged, and the organization of the Blue River, now the Quincy Association. But though the churches went into the new Association they were still in fear of the old preachers, and of losing Baptist fellowship; and thereon hangs the tale, written by himself long afterwards.

## CHAPTER XXI

### HOW AN ANTIMISSION CHURCH WAS CONVERTED

During the summer of 1833 two brethren of the committee of correspondence at Alton, Elder J. M. Peck and Doctor B. F. Edwards, hearing of my affliction, paid me a visit of sympathy and prayed with me. The doctor was still of opinion that I would recover so as to ride and preach. They inquired into my pecuniary matters, and found that my family were on the eve of suffering, and that something must be done for their relief, and that soon. The doctor himself advanced me \$80, a favor which will not be forgotten. They also wished to know if I would accept an appointment from the Home Mission Society for \$100 a year, and give myself wholly to preaching the gospel. I told them it would be a great favor, indeed; yet I was resolved to do as I had always done, preach as much as I could, pay or no pay. As for any help from our antimission people, I expected none. And my own views on the subject of missions, I said to Dr. Edwards, had not changed since the time he was acquainted with me in Kentucky. They then gave me to understand that I might expect an appointment from the Society, and to hold myself in readiness to go to work.

On December 21 the appointment came to hand. I let the brethren of Pleasant Grove church know that I had received it, and that I felt myself under many obligations to the Society for their kindness, not only to me as an individual but to the church, and to the people generally in the west. But the brethren took a different view of the subject. They looked on it as an insult, and called me to account for accepting such an appointment.

"Why," said one, "it will be reported all over the country that our pastor is a missionary!" But it appears to have been no disgrace to have it reported all over the country that their pastor and his family were suffering for the necessities of life! After long debate it was resolved that I must send back my appointment to the Board without explanation or thanks. I told them it would be necessary to give reasons why I could not accept, and the church agreed that I should do so.

I prepared the letter, stating the act of the church in the case, and submitted it for approval. They rejected it. It must not go in that shape, for all the blame would fall on the church. I wrote a second

letter, and that was rejected. I framed a third, which they thought would answer. The church then appointed one of the deacons to take the letter and my commission to the postoffice and see it was safely deposited, that the offending paper might go back whence it came.

Now came a trying time in the history of my family. I had borrowed money at 20 percent to buy bread and meat, and now the question was how I was to pay that money. One of the deacons started a subscription among the members of the church, but got two names besides his own. He said to me, "There is so much opposition to it that I shall make no further attempt." "Burn the paper," I replied, "for I see they are determined to starve me out. They would not be satisfied until I sent back the commission which promised me \$100, and now they are unwilling a subscription paper should be circulated because it looks a little like being missionary."

Six weeks after my commission had been returned it came to hand again. I told one of my friends in confidence, and that I did not intend the church should know it. But the church did know it, and at the next meeting charges were preferred against me for receiving back my commission, knowing the church was opposed to it. After discussion the matter was laid over to the next meeting, and the two deacons were appointed to labor with me and report. They let me know what night I might expect a visit from them, and in the meantime I wrestled with God, pleading the promise given me in the woods of Kentucky, before I began to preach: "I will never leave thee nor forsake thee."

The evening came, and the deacons came. After prayer they commenced their labor, and I heard them patiently until they were through. Then I made my defense:

"Brethren, both of you were acquainted with me in Kentucky, and heard me all the time I preached there; and you know my views have not changed on the subject of missions. You have heard me speak of Judson and wife. You recollect when I went twice to a schoolhouse in your vicinity and addressed the Sunday school. You know I approved of the Bible society in Russellville, and though I was not a member Elder Warden and Elder Tatum were, and they both distributed Bibles and Testaments. Look here, deacon; has not your wife got a Testament with P. Warden's name on it, and "American Bible Society" stamped on the cover?

"Yes."



"Again you know that Sandy Creek church, in which you, brother C., had your membership, had every year a subscription paper for the benefit of brother Talbert. And you know it was the custom in the churches to pay annually a subscription for their pastors. What is the reason that the same Baptists who used to do it in Kentucky dare not do it in Illinois?"

"You are wonderfully alarmed at the word, 'Missionary,' and I doubt whether either of you know what it means. Here is Jones' Dictionary; look for the word and see the definition. What do you read?"

"MISSIONARY—One sent to propagate religion."

"Very well; one sent to propagate religion. Do you suppose that is a true definition?"

"I suppose it is," one of them replied.

"Jesus Christ was the first gospel missionary," I continued. "Hear him: 'I am not come to do mine own will, but the will of him who sent me. As the Father sent me, so send I you. Go ye into all the world and propagate religion among all nations.' One sent to preach is a missionary. You have often heard me say that if I did not believe God had sent me to preach I would not preach another sermon. I am a missionary for God sent me. Now if you consider me a preacher of the gospel, and have no other charge against me than that of being a missionary, you must report to the church that your labor with me was unsuccessful, and if the church exclude me I shall have to stand alone. The Presbyterians and Methodists are in favor of missions, but they practice sprinkling instead of baptism and I cannot unite with them on that account. The Campbellites teach remission in baptism, and deny the agency of the Holy Spirit in conversion; I cannot travel with them. I cannot go with any church but the Baptist, and if they exclude me I must stand alone; I have no alternative."

"No," exclaimed the deacons, rising to their feet, while tears stood in their eyes, "you won't stand alone; we will stand with you, and if the church excludes you they must exclude us!"

It was a weeping time; the God of missions was in the midst. They took their leave, assuring me they would stand by me. At the next church meeting they made their report:

"We found Elder Bower steadfast. We can do nothing with him. We found he was of the same mind as when he was our pastor in Kentucky. He made it plain to us that he was right and we were wrong. So if the church excludes him she will have to exclude us likewise!"

There was much consultation by the brethren, and by some of the sisters, and then it was voted that the church was satisfied with Elder Bower. There were but two dissenting votes, and these two suffered exclusion rather than live with a church that had a missionary for a pastor. The next question was to know what the Elder should do with the commission from the Society. It was decided that he should keep it and act under it.

Thus a whole church except two members were converted in one day to be in favor of missions. And it was the only missionary church in the state of Illinois that I had any knowledge of, except Rock Spring, Edwardsville and Upper Alton."

(Viz, outside the Friends of Humanity, who numbered at this time 26 churches in Illinois, with 850 members and 25 preachers. They comprised the great bulk of our missionary Baptist churches, but on account of their radical position on slavery, their fervency and their peculiar name, there was a lack of full sympathy between them and the churches organized by Elder Peck.)

Elder Bower continued to be pastor also of the Winchester church, which remained in the Morgan Association, but after the deliverance against missions at the associational meetings in 1832, they dismissed him as pastor for fear of exclusion from the Association. Yet the very thing they feared came upon them, for being wrongfully accused to the Association as being missionary and in "disorder," the church was dropped from fellowship. The thoroughly antimission part then constituted themselves into a separate church, giving it the name of Friendship, and were received back into the Association. The two churches still exist side by side, but the younger has never prospered as has the older.

## CHAPTER XXII

### CAUSES OF THE ANTI MISSION MOVEMENT

When we look for the reasons for the wonderful spread of anti-missionism among the Baptists of this country in 1820-40, we meet among the first the extreme form in which some held the doctrine of predestination. Such store did they set on this that many called themselves "Predestinarian Baptists." They contended that they were not opposed to the spread of the gospel, and the translation of the Bible, but they would let God do this work in his own time and in his own way. When God saved the heathen he would save them himself; until then all we can do for them is to civilize them, by secular means. "We could bear with it," exclaimed Parker, "if it was not done in the sacred name of religion!" Here he joined hands with the papacy, supposing that God has some things too holy for humanity. He hoped that some time God would have a purpose of grace for the heathen, and suggested that it might be through some great persecution that gospel preachers would be scattered among them. Referring to the pagan persecutions he cried:

"The devil got mad, struck the fatal blow, and scattered the disciples of Christ; and I should as soon think that somehow like this the gospel will go to all nations, as anyhow else."

Antinomianism is opposition to the moral law. If we are saved by grace we are delivered from law. Not so; we are delivered from the moral law that we may obey it. We are saved "that the ordinance of the law might be fulfilled in us who walk not after the flesh but after the Spirit."—Rom. 8:4. The antinomian does not relish the intimation that he should "add" anything to his faith.—2 Pet. 1:5.

Another element in the anti-mission excitement was the fear of ecclesiastical authority above the churches. This was a real fear, as history shows. But Parker and his followers fell into the very pit they would flee from, for they made a greater misuse of church and associational authority than was ever seen in the Baptist denomination before. They treated as aliens all who differed from them on this matter of policy, teaching that in a church an anti-mission minority might exclude the majority. It is said that in Georgia a member of an anti-mission church was excluded for drunkenness, and afterward his

wife was excluded for joining with her husband a temperance society. When an Association excluded a church for retaining members friendly to missions, it was as truly a usurpation of authority as when a priesthood punished a man for having a Bible. In their effort to be primitive Baptists they ceased to be Baptists.

Again, jealousy is a bad word, but that is what troubled many of the preachers. There were other preachers who were uneducated, but they did what they could with the resources at hand. Said Elder Peck:

"Many preachers in our state give, besides Sundays, fifty to a hundred working days, with a horse, each year, and frequently ferriage and other traveling expenses. A man and horse is worth seventy-five cents to one dollar a day on the farm. Thus he really pays fifty to a hundred dollars a year to support the gospel, while his brethren who get the benefit of his labor pay nothing."

These brethren did nobly, and their reward is in the Lord's hand when He returns, but by the presence of restless spirits among them they were led to be jealous of men who had a little better education and a surer stipend.

The Friends to Humanity were not carried away in this excitement. They had a moral purpose outside of themselves which kept them steady. None of their churches became antimission, and at one point they were the only Baptist churches in the state that were not so. There is in it a lesson of psychology. It was an excitement, and therefore unexplained. We cannot analyze a panic, or whatever has passed from the judgment into the emotions. We recall the New England witch excitement, which has never been explained and never will be. Good men were in it, and were terribly sincere, yet afterwards most gladly would they have undone what in their sincerity they had done. Remember our own Bible Union excitement, when the mere presence of an agent of the opposite party would in some churches almost create a panic.

Antimissionism was promoted by falsehood. One of its authorities is Hassell's Old School Baptist History. He says, as if it was true:

"Missionaries use the poor heathen as mules or oxen; whipping them if they travel too slowly, and hitching them outdoors like beasts of burden. They send home false reports of success to their employers, for the purpose of retaining their incomes. See the great increase of vice, crime, dishonesty, theft, drunkenness, licentiousness, among the heathen after the introduction of this spurious christianity. . . . When one scheme becomes a little stale they start another, so as to keep the

minds of the people sufficiently excited to part with their money to these greedy beggars, who keep much of the money they get to pay themselves for begging, and the object for which they beg is but little cared for."

It is plain that the purpose of the writer of this was not to get at the truth but to carry his point. Brother Jacob Bower says on this subject:

"The opposers closed their eyes and ears against all information. They reported that all who went to hear a missionary would be taxed—by the missionary people—25 cents for each sermon they heard, fifty cents for being baptized, and a dollar a year afterwards. In 1834 seven ministers met at Winchester to hold a protracted meeting and had but eleven hearers, such was the opposition to the mission cause. A sister said to me, 'The people say you preachers are missionaries and they are afraid of being taxed, is the reason they do not turn out to hear you.'

"I had a similar experience in Greene county, where I had a station to preach. A brother met me at the door and forbade me to enter, for he had heard that I was a missionary and that all who heard a missionary preach would be taxed 25 cents. Yet I found that as fast as the case was understood much of the prejudice would cease."

The general prevalence of the revival spirit in the missionary churches, in contrast with the others, is the most convincing answer. In 1831 the Circular Letter of the Wabash District Association, the home of Daniel Parker, said:

"Zion is almost forgotten. But little prayer for her, for sinners, ourselves or our brethren, is now felt or done. Watching over each other for evil becomes more common than for good. Church discipline becomes more resorted to for the purpose of excluding than for the object of reclaiming."

In the same year in the 25 churches of the Friends to Humanity there were 173 baptisms, and "peace throughout their borders."

These things are past, but the record is for us. "The wise man will hear and increase learning." If we profit by the experience of our fathers they and we may yet rejoice together.

## CHAPTER XXIII

### GROWTH OF THE FRIENDS TO HUMANITY

For two years the little Cantine Creek Baptized church, Friends to Humanity, stood alone, though increasing slowly in membership and having sympathizers in the other churches. Then a great day came. February 4-5, 1810, there were three ordinations to the ministry. Benjamin Ogle was ordained on Saturday evening, and Joseph Lemen and his father on the next day. James Lemen Jr. and John Baugh were the ordaining council. We may imagine what a tearful and happy time it was! The Lord was in the midst. Three years afterwards, June 20, 1813, James Garretson was ordained at a meeting of the church at his own residence on Ridge Prairie, and at the same meeting seven were received for baptism.

In the meantime, February, 1811, the antislavery portion of the Silver Creek church withdrew and were constituted a separate church, with seven members. In place of a regular Association the two churches met in semi-annual meetings, continuing three days. These meetings were chiefly devotional and social; much singing and prayer and preaching and handshaking and heartiness. They were in fact revival meetings, and it was hoped that conversions and baptisms would follow.

At the spring meeting in 1817 a letter of fellowship was read from Howard county, Mo., two hundred miles up the Missouri river, from Baptists in harmony with the principles of the Friends to Humanity, and requesting some of their preachers to come over and assist them in being organized into a church. The request was granted, and the long journey by ferry and horseback was made by James Lemen Jr. and Benjamin Ogle. The church was organized October 5, of 29 members, and was named Providence. Within ten years there were six such Baptist churches in Missouri, and in 1828 they formed a separate Association.

But the movement was not to have the success that it had in Illinois. In 1818 Missouri petitioned Congress for admission into the Union as a state, and for two years the controversy went on whether it should be slave or free. So fierce was the debate in Congress that it threatened to dissolve the Union. It was finally admitted as a slave state on condition that all future states north of the southern boundary of Missouri should

be free. This was the Missouri Compromise, repealed in 1854 in order to make slave states of Kansas and Nebraska. It was a dark hour for the "Emancipationists," as the Friends to Humanity were called, when the news came that freedom was banished from Missouri. There were those of the oppressors who gleefully said, "We will have Illinois next!" And there was much prospect that it would be so. But in the meantime God blessed the Emancipation churches. There were additions at almost every monthly meeting. May 2, 1819, Josiah and Moses Lemen, James Lemen's youngest sons, were baptized in Cantine Creek. Like their brothers they at once began preaching. They were ordained together March 24, 1822.

In 1821 Elder Daniel Hilton gathered a company of Baptists in the New Design neighborhood, some of them his old neighbors from Ohio, and they were organized as the Fontaine Creek Baptized Church, Friends to Humanity. That summer the work at Cantine Creek deepened into the greatest revival ever known in Illinois up to that time. When the annual meeting was held at New Design, September 7, forty-two had been baptized, and others were being constantly added. Cantine Creek became the largest Baptist church in the state. From this time the Friends to Humanity became a power to be reckoned with.

And about this time the churches in the old Association began to be antission. In 1824 they closed the door. In 1822 it met at Wood River, and Elder Peck preached at the outdoor "stand" while the Association was doing business in the house. He was received with coldness. He was in a difficult position. He could not affiliate with the Friends to Humanity, for he could not but believe their radical position on the slavery question to be unwise. Their manner of preaching also, and their social meetings was too demonstrative. He said of them:

"Too much stress on the grace equally given to all men, and the whole result as dependent on the improvement which they make of it. Too much disorder; too much singing and shaking hands."

He chose therefore, rather, the company of the "regular" Baptists; and when they rejected him on account of his missionary principles, as they had rejected James Lemen on account of his antislavery principles, he was alone. After 1824 he was practically in church fellowship only with his home church at Rock Spring. These isolated years were filled up with itinerant preaching, and with Bible, Sunday school and educational work up and down the land. To this he was called.

The fall meeting of the Friends to Humanity was held at Joseph Lemen's, on Ridge Prairie. It was the last one attended by James Lemen Sr. His work was done. He died January 8, 1823. He frequently repeated to himself, in view of the conversion and great usefulness of all his family, and the revivals in the churches, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!" His funeral was attended by a great multitude of people, and the funeral sermon was preached by his son, James Jr. He was buried in the family burying ground.

Their Circular Letter that year, written by Benjamin Ogle, said:

"Among the worthies whom we have lost for a season is our venerable friend and father and brother in the gospel, James Lemen Sr., of blessed memory. Though called by some rigid and austere because like the prophet Micaiah he never would prophesy good concerning them but evil, for most of them like Ahab were not willing to quit their sins. As an evangelical preacher nothing could deter him from traveling by day or by night, through heat and cold, wet and dry, to bear the tidings of salvation to a world of dying men and women, doing the work of the Lord faithfully, notwithstanding the many persecutions and oppositions he had to encounter. None of these things seemed to move him, that he might finish his course with joy; and so it appeared that he did."

All the time that he was a member at Cantine Creek, thirty-six miles from his home, it is said that he never missed a church meeting. He observed the same punctuality in his home. Family worship was regularly observed, morning and evening, and when he was absent it was conducted by his wife. She survived him seventeen years. He served for many years as Justice of the Peace, and for a time as County Judge; but he will be best remembered as a Baptist preacher, the beginning of Illinois Baptist history, and as having done more than any other man except Mr. Peck to give character to the denomination and to the state. We may praise God for such living facts of heavenly grace in human life!



## CHAPTER XXIV

### THE BATTLE FOR FREEDOM

But for the clause inserted by Congress in the constitution of the Northwestern Territory, in 1787, the first constitution of the state of Illinois would have admitted slavery. The convention that prepared that first Illinois constitution did not make slavery illegal, but legalized it under the name of "indentured servants." The frenzied agitation over the admission of Missouri into the Union, in 1822, brought the question to the front in Illinois. In the state election of 1822 the legislature and state government elect were proslavery, except the governor, Edward Coles, and he was elected only because while the proslavery vote was divided between two opposing candidates the anti-slavery vote was concentrated on Coles. Even then he won by only fifty votes. In a total vote of 8600 in the state, there was a normal proslavery majority of 2000. How then shall Illinois be in fact a free state? It was accomplished by the enemy himself, in a manner he did not intend.

In his first message to the legislature Gov. Coles recommended the emancipation of the French slaves and a revision of the slave code of the state. That portion of the message was referred to a committee, which ironically determined to grant the governor all the revision he wanted. They recommended that there be submitted to the people the question of calling a convention to revise the state constitution, supposing that with the well known proslavery majority in the state the result would be a proslavery constitution. The governor had not asked for this, and he vetoed the measure, but by a two-thirds vote it was passed over his veto. The occasion was celebrated by a procession and banquet, for it was accepted as certain that Illinois would be a slave state. One of the toasts drank was:

"The state of Illinois: the ground is good; give us plenty of negroes and a little industry and she will distribute her treasure."

It is the tramp's desire of a good living and little work; but the elements of true manhood are not in it. The campaign began in the spring of 1823; election day was Monday, August 2, 1824.

The convention members of the legislature before adjourning subscribed among themselves \$1000 in aid of their cause. But their opponents went beyond them. The governor gave his entire salary for four years—\$4000. Contributions were made by all classes, and the money

was used in printing and circulating literature, and holding public meetings. James Larned the elder was no longer with them, but in his place were his sons and their associates. The five Baptized Churches of Christ, Friends of Humanity, men in the south, were each of them a power. We may quote further from Benjamin Dugles Circular Letter of this year:

To our utter astonishment we have among us men who have exerted every nerve to introduce the God-provoking practice of uncondemned slavery into our sight-sure under the permitted use of our stolen cloak of humanity. Many of them have the assurance to tell us that they are as much opposed to the spirit and practice of slavery as any one. What a contradiction is this! Let the most distressed slave be a person of your appeal for redress—will they bear his complaints? Are they not deaf to the cries of the orphan in heart? Is not waste far from them? Let the love of the master of the prophet speak concerning them:

Speaking oppression and revolt, conceiving and uttering from the heart words of bitterness, and judgment is turned away backward and justice scorned afar off. For truth is fallen in the street and equity cannot enter.

Some tell us it is a political evil, and does not belong to our mission; therefore we ought to be silent. But is it not a transgression of the moral law of God? If so it is our duty to try our utmost. The truth is, they dread the preachers, and as they have the power they would soon place them where they would do more be troubled with their reproaches.

Let us not forget that mighty weapon, prayer—calling daily upon God who is able to turn the counsels of the wicked into foolishness. Fear not as some do that fire would come down from heaven and devour them, but that God would have compassion on them and cause them to see their fault.

John M. Peck and William Kinney, who were together at the organization of Rock Spring Baptist church in 1810, found themselves in opposite sides in 1837. Elder Kinney was active for the Convention, and Elder Peck was as active against it. Gov. Reynolds, who was a participant in the contest, says:

As soon as the convention resolution was carried in the legislature, John M. Peck had a meeting called in St. Clair county, and a constitution was adopted to prevent the introduction of slavery into Illinois. Headquarters were established in St. Clair county, and fourteen other societies were organized in so many other counties, all acting in unison with the main society. A perfect organization was kept up throughout the state during the canvass, which was effected more by the exertions of Mr. Peck than any other person.



## CHAPTER XXV

### THE WABASH ASSOCIATION

The first Baptist Association in Illinois was on the western side of the state, on the banks of the Mississippi; and the evil fought was slavery. The second was on the eastern side of the state, on the banks of the Wabash, and the evil contended with was antissionism. The first reached over into Missouri; the second reached over into Indiana. The first was organized in 1807; the second in 1809. The old Illinois Association held its last meeting in 1859. The Wabash adjourned without date in 1868. Its original ground in Crawford and Lawrence, extending north in Edgar, Douglas and Moultrie counties, is occupied by the Palestine Association. The antission sentiment here has largely faded out. It is found farther south. Its main strength is in the southeastern portion of the state, where a few years ago it had a hundred churches and four thousand members. It still bears the impress of Daniel Parker, and still more the impress of a one-sided theology, for it writes "Regular Predestinarian" before its name. The same flag was floated from the masthead of the Illinois Association in its old age. The original title of the Wabash was plain "Wabash Baptist Association." One thing that might suggest to our predestinarian churches that they are theological wanderers is the fact that they have never been able to agree on a name. One of their Associations, the Salem, in the vicinity of Macomb, is known as "Old School." In the central part of the state they have chosen the title of "Primitive" Baptists, and a little farther south as "Regular" Baptists. Still others insist on being known as "Regular Predestinarian" Baptists.

Wrapped up in this word, "predestinarian" is the assumption that God, being almighty, will do his work without human aid. But the New Testament is full of the fact that God commands his people and works with them. It would seem as if some brethren did not have a whole Bible, but a Bible in fragments. Saving faith is a gift from God; therefore to some the preaching of faith as a duty of men is like profaning sacred things. By the same reasoning they would tell the palsied man that for him to attempt to stretch out his palsied arm would be blasphemy, assuming the prerogative of God. They would be opposers of Jesus. Are they less opposers when the obedience involves

not the salvation of an arm but the salvation of a soul? "When had the Kehukee Association," says Hassell, the historian, "found it necessary before this to step forward in support of any work which the God of heaven was carrying on?" The remark seems to be forcible, but bring it to the test of scripture: "The Lord working with them." "UP . . . is not the Lord gone out before thee?" "WHEN thou hearest the sound of a gong in the tops of the mulberry trees THEN thou shalt bestir thyself." "They came not to the help of the Lord."

There is a misunderstanding also of the relation of the church to Christ. The local church is not merely an infant to be fondled, but a partner in service. Associated with the Lord in his work now, as truly as in his glory when he returns. It is practical unbelief to accept the parable of the Sheepfold, and ignore the parable of the Vineyard. It is true that God has chosen his people before their repentance, but it is not true that he has chosen them without repentance. "REPENT," is the first word of the gospel cry; Mark 1:14; Acts 2:38. (See Coffey's History of the Regular Baptists of Southern Illinois; 53.)

Besides this the rash and violent spirit manifested suggests that the antimission movement was one of instinct rather than of reason. It was on the part of the leaders a struggle of self preservation. "All that a man hath will he give for his life," therefore the frequent use made of misrepresentation, much as a man in defense of his life will seize the weapon nearest at hand. Even so respectable an authority as Hassell's History assures us that,

"Missionaries use the poor heathen as mules or oxen; hitch them out doors like beasts of burden, while they go into the house to preach." —Hassell, 839.

Perhaps the writer, living in a slave state, had seen a slave suffer that treatment, and he transferred it to the heathen. But he does it blindly and desperately. See also the use made of the Association to coerce the churches. The leaders knew that the purpose of the organization was for fellowship, and not for legislation; yet they legislated and tried cases. In the Minutes of the Illinois Association for 1867 we read:

"The report of the committee appointed to investigate the case of Richland Creek church, report that we as an Association have no right to deal with a church that belongs to our body."

Yet the same body in 1827 resolved that:

"The Clinton Hill church be requested to make such statements as they may think proper to next Association, relative to a certain resolution of said church published in the Edwardsville Spectator."

A record in this case made three years afterwards will be of interest.

"The reference from the Richland Creek church relative to a certain publication over the signatures of the publishing committee of the Rock Spring and Edwardsville churches, published in the Pioneer of February 6, 1830, directed to the eastern Baptists, taken up and answered as follows: When the Edwardsville and Rock Spring churches have accused the Illinois Association of exercising power over churches and individuals and have cast a stigma on the churches and Association in saying they were influenced by a few leading brethren, we think those churches have been mistaken in their views. The churches composing the Illinois Association have always regarded themselves as independent, and influenced by none, and the general contests of former Minutes were their united voices through their messengers, and they never felt a disposition to remonstrate against their former proceedings; firmly believing those pretended liberal institutions of the present day to spread the gospel to be without license from the word of God. And as the love of money is the root of all evil we fear they will only tend to sap the foundation of both our civil and religious liberties. We therefore advise our brethren of the different churches to beware of their stratagems."

Daniel Parker's church in the Wabash Association was Lamotte, Crawford county. His teachings made a division, and then there were two Lamotte churches. The section opposed to him helped to organize the Palestine Association, in 1841. They were called "Effort Baptists" by those who did not like the effort. A few years after this the church disbanded, but the Liberty church, occupying nearly the same ground, is an active member of the Palestine Association. It is a country church, and has held its own through the years fairly well. Eld. D. Y. Allison, who was raised, lived and died there, was pastor of this church for fourteen years. In all that part of the state to day, where once the antission Baptists swept everything, they are outnumbered by the others ten to one. The war is over; only the ruins of the battle fields remain.

## CHAPTER XXVI

### THE MUDDY RIVER ASSOCIATION

The state of Illinois below Springfield is a Baptist country. There are more Baptist churches than of any other denomination. But like the stars in the sky they are more numerous in some places than in others. One such constellation is in the three counties of Macoupin, Greene and Jersey, on the western side of the state. In those three countries of forty seven whole and fractional townships there are three Baptist churches to every two townships, and one Baptist to each twelve of the population. Towards the lower end of the state there is another group still more remarkable. Of the same extent in territory, there is an average of two and one half Baptist churches to each township, and one in nine of the population is a Baptist. If Chicago were Baptist in the same proportion there would be in the city 500 Baptist churches of 400 members each. If the same proportion prevailed throughout the state there would be in Illinois six thousand Baptist churches.

In accounting for this we may consider that this district has not changed as some are changing. It was settled with a Baptist population at the beginning. Baptists were on hand early and they stayed through. One link of connection between the lower counties and New Design is furnished in the person of our friend William Jones, of Wood River. When he and his company came from North Carolina to Illinois in 1806 he stopped for a time in what is now Pope county, though then it was in the eastern part of St. Clair county. There he met Elder Stephen Stilley, and together they searched out the Baptists in the several little settlements and organized them, July 19, 1806, into the Big Creek Baptist church, Pope county. It was the first church of any denomination in that part of the state. Elder Stilley was one of the constituent members, and was pastor of the church for several years. He died in 1841. The church also has disappeared. It is harder for churches to hold on to their spiritual life than it is to receive it in the beginning. Big Creek church appears no more on the roll, but at the time it was organized one new church a year, on an average, was gathered, so that by 1820 there were some dozen Baptist churches scattered over what is now as many counties. In October of that year eleven of these churches came together and organized themselves into the Muddy River Asso-

ciation. The churches were Big Creek and Lusk's Creek, Pope county; Bankston's Fork and Island Ripple, Gallatin county; East Fork of Muddy River, and Middle Fork of Muddy River, Franklin county; Bethel Creek, Saline county; Hopewell, Wayne county; Ten Mile Creek, Hamilton county; Lick Creek, White county; Mount Creek, Jefferson county. How these early settlers loved the creeks! The ministers most prominent in this early Association were Stephen Stilley; Wilson Henderson, called familiarly "Daddy" Henderson; and Chester Carpenter. Stephen Coonrod did not begin to preach for several years; then he removed to Bond county and was pastor of the same church for forty years.

Muddy River Association came under the shadow of the anti-effort excitement from its birth. It has always been an Old School body. Provision was made in its constitution for the disciplinary use of the Association, for it was foreseen that it would be needed. In Art. 3, after conceding the right of the churches to self government, this exception is made:

"Nevertheless it becomes necessary in some cases where an offense is committed, either by a church or an individual member, . . . that the church or individual so offending be brought to trial."

It was this fear of associational discipline that, more than anything else, brought the churches in line with the policy of the leaders, and kept them there. It was akin to the fear of the inquisition in Spain. Not all the churches obeyed, nor all in any church, and this kept up an unending dissatisfaction and frequent strife. In 1834 the offending article in the constitution was put to the practical test. A series of "advisory" councils was sent to "sit" with troubled churches, after the manner of the traveling council that saved the Illinois Association in 1810. It required two years in this case to finish the work. Three churches were brought into line, and two were excluded.

In 1825 Muddy River Association divided; part going to form the little Wabash Association. In 1829 it again divided; part of the churches withdrawing to form the Bethel Association. The new bodies followed in the steps of the old, and in the latter body in 1839 the disciplinary power of the Association was again resorted to. The question of fellowshiping "the Baptist Board of Foreign Missions" was referred to the churches, whereupon three churches out of eleven declined to answer, and were excluded. The Association decided that a refusal to answer was "a breach of good order." Yet when queries



were put to the Association by a church it claimed the right to answer or not as it saw fit. It was very common for queries from churches to be declined. Article five of the constitution of Central Association—Crawford county and vicinity—expressly stipulated that,

"Any church may present any question to the Association, and she may answer or decline at her discretion."

In this claim for superior privilege of the Association over the church we have the essence of priestly rule and immunity of the clergy. This alone ought to alarm any thinking antission brother, whether there be not something fundamentally wrong in his system.

There is an Association of General Baptists in the state, in White county and vicinity, and when we note how far they are from strict Baptist principles it is not strange that they should have erected the Association into an appellate court. Article 11 of their constitution provides that,

"The Association possesses appellate jurisdiction in all cases of difficulty that may arise in the churches."

With the organization of Muddy River there were four Baptist Associations in the state. From that time on they increased very fast, but the churches were small. There was not one church in the state that numbered as much as sixty members.

## CHAPTER XXVII

### THE SANGAMON ASSOCIATION

Times were flush and money was plenty when Illinois was admitted as a state. It was due partly to the speculative spirit, more to the tide of immigration, and still more to the liberal issue of paper money by incorporated banks. By 1820 the reaction came, and times were hard. To alleviate the distress the legislature resorted to more paper money. A state bank was created at Vandalia, in 1821, and soon times were rosy again. But again the whirlwind was reaped. By 1823 it required four dollars of state money to buy one dollar of specie. Quotations of prices had to be followed with the kind of money they were computed in. The venerable "treasurer's report" at associations reported so much "state paper," and so much "specie." It was during this financial stress and confusion that the fifth Baptist Association in the state was organized. By 1823 there were in the Illinois Association twenty churches, scattered over nine counties. The territory covered from north to south was a hard two days' journey on horseback. So it was decided to divide. Eight churches in Sangamon, Greene, Montgomery and Morgan counties were set off to meet at Lick Creek church, in the southwestern part of Sangamon county, October 25, 1823, to form a new Association.

The place of meeting was put so far north because "the Sangamon country" was just then filling up more rapidly than any other section of the state. It continued to do so until the inevitable chills and fever brought up the usual bad name upon it. In the spring of 1825 in three weeks 250 emigrant wagons passed through Vandalia, headed north; nearly half of them for the Sangamon country. They were searching for the "better country," having heard reports in their own land. Sangamon soon became the most populous county in the state. In 1830 the family of Abraham Lincoln were wafted in on the tide. The immigration kept so far ahead of the resources of the country that every fall numbers of the spring arrivals were obliged to go down to the older portions of the state for supplies. In the popular phrase they "went down to Egypt to buy corn," which gave the southern counties the name of "Egypt."

The new Baptist Association was organized on the rising tide of antissionism. On the east was the Wabash Association, with Elder

Parker's eyes snapping fire. On the south was Muddy River and Illinois Associations; one clean gone over and other ready to follow. The Circular Letter of the Illinois Association in 1823 was written by Thomas Rhea, of the Second Cantine Creek church, and was occupied with "a few short hints by way of caution against the errors which prevail." One mark of the errors referred to was placing "the salvation of the soul in the hands of the creature." It was equally wrong as this brother viewed it to do anything for the salvation of others, or to awaken them to see their own need. "If sinners are led to believe that anything depends on their natural free will, they will build their hopes of heaven on their good intentions." He supposed that his missionary brethren did not believe in "sovereign grace," whereas they believed in it more truly than he did. To him it was a doctrine; to them it was the very basis of the truth on which they trusted that their LABOR was not in vain in the Lord. Through grace they would come into FELLOWSHIP with Jesus Christ.

In the matter of the new Association a committee of five was appointed to meet with the dismissed churches and advise them in completing their organization. The character of the committee was a prophecy of what they probably would advise. They were William Jones, who had opened the antimission campaign there four years before; Alexander Conlee, who in 1820 repeated the "Query" to the Association, using the exact formula employed by Daniel Parker; William Kinney, who became next to Parker the leading antimission and anti-effort champion of the time; Thomas Rhea, the writer of the cautionary Circular Letter which we have just been considering; and our old acquaintance, Joseph Chance, who had returned to the Association three years before; a fairminded man, but he was only one to four.

At the appointed place and time the delegates met, and a stormy season followed. The opposing forces were so evenly balanced that had not the antimission party been supported by the advisory committee they would have been beaten. They failed however in getting a constitution to their mind, but succeeded by a majority of one in adopting the following among the "Rules of Decorum:"

"It shall be the duty of the Association to debar from a seat any United Baptist who is a member of any missionary society."

Then finding they had a majority of one they took it out of the Rules and placed it in the constitution, where it was unrepeatable except by a unanimous vote! And so the new body started on its voyage in a

storm of its own making. The dissatisfaction was so great that in three years the Association dissolved and reorganized with the obnoxious "tenth article" left out. It was then understood that the mission question should not be a bar to fellowship, but unfortunately the understanding was not incorporated in the constitution. The harangues against missions continued, so that there was no peace. This kept some away, and gave others a majority. In 1836 the body changed its name from "United" to "Regular" Baptists; that is, they went over officially to the antimission ranks. The churches that disapproved withdrew, and in 1837 organized the Springfield Association. There were in the old Illinois Association two Morgan county churches—Indian Creek and Diamond Grove. These united with the new body, and Jonathan Sweet, the pastor of Diamond Grove, was the first moderator. The old Sangamon Association is truly one that has lost its opportunity.

In 1823 also Peter Cartright settled in Sangamon county, a few miles north of the spot where the Sangamon Association was organized; and there was his home until he died in 1872. He was the most famous Methodist that ever lived in Illinois, but liked the Baptists no better than Daniel Parker liked missions. He was strikingly like Parker in size, energy and temperament, but how different his employment! One heeded the call of God; the other refused.

## CHAPTER XXVIII

### THE ROCK SPRING SEMINARY

By 1826 the division into counties reached three fourths of the way up the state. Putnam and Henry were the frontier counties, and shared the northern part of the state between them. Galena was a village of one street, and was called Fevre River. A postoffice was established, with a semi-monthly mail, and a traveling printer published the "Miner's Journal." A cabin at the Rock river ferry, and another at Princeville, were the only houses between Galena and Peoria. There were more wagons than houses, for at the Dixon ferry that summer two hundred wagons crossed in three weeks; all headed for the lead mines.

In 1826 Daniel Parker's "Two Seed" pamphlet appeared, in which he took the ground that the saved and the unsaved are two different races of mankind. Only the saved, or the elect, are the descendants of Adam. God will call his own and the devil will have his own; why use effort to preach the gospel to those for whom it never was designed? The advantage of the theory was that it made a philosophical basis for his theory of predestination, and its corollary antissionism. The publication of the book was a heavy burden on the author, and he hoped that possibly some of his brethren would help him; but they did not. It would have been giving money for the gospel. And he feared to ask them for it was contrary to his own preaching. Furthermore, most of the antission preachers did not accept the teachings of the book, and thus another cause for division was introduced. The small Okaw and Vermillion Associations in the eastern part of the state are Two Seed bodies, relics of the split in the ranks by the weird fancy of one who at times believed himself inspired.

In the political campaign of 1826 William Kinney ran for Lieutenant Governor and was elected, though the rest of his ticket was defeated. He had become a man of wealth for that day, and a skilful politician; and as one historian observes, "the duties of his holy calling were not a stumbling block in his way." As Lieutenant Governor he was the presiding officer of the state senate, whereupon the chair cast a shadow which modified Illinois Baptist history, as we well see.

One of the deepest desires of John M. Peck was for a training school for preachers of the gospel. He hoped to have secured this in a

development of his school in Missouri, but the hasty action of the eastern Board, and his removal to Illinois, put an end to that. After coming to Illinois he kept the project alive by discussions, sermons, letters, and articles in the eastern newspapers, until in his judgment the time had come to act. It included a visit to the east, for the outfit for such a school as he had in mind could not be had on the field.

On February 26, 1826, he took leave of his family, turned his horse's head toward Vincennes, and was off for Philadelphia. He reached Cincinnati March 14, after a muddy trip of 350 miles. There he put himself and horse on board a river steamboat, for Wheeling; thence to Washington, making stops and detours along the way. He reached Philadelphia April 16, and spent three weeks there and in New York in attendance on the May Anniversaries. Everywhere he was invited to tell the people about the west. By the end of May he was in Boston; on the way visiting his aged and widowed mother at Litchfield, and at Worcester evolving with Jonathan Going the rudiments of the future Home Mission Society.

The months of June, July and August he spent in going up and down in New England seeking money and materials for the western school. He secured \$750, all in small amounts, with promises of \$500 more. September 13 he started on his return, taking his mother with him in a carriage. They came by Buffalo and Cincinnati, and on Thursday evening, November 23, he drew up at his own gate, remarking, "This is the place, mother." He had been gone nine months, and had traveled 4400 miles.

Monday, January 1, 1827, an important Conference was held at the Rock Spring residence. The questions to be decided were, First, Shall we have a school? Answered, Yes! Second, What kind of a school shall it be? Decided that it must have two departments, academical and theological; and that there should be land attached so that students may have the opportunity of paying their way by manual labor. Third, Where shall it be located? Where land can be obtained, healthy location, easy of access, for the sake of Missouri students it should be near St. Louis. Plainly, Rock Spring was the place. Fourth, means and management. Voted to offer one hundred shares of stock, payable in cash, books, building materials or provisions. A board of ten trustees was chosen, with James Lemen, president, and J. M. Peck, secretary. Other trustees were: Dr. B. F. Edwards, of Edwardsville; Eld. James Pulliam, of Belleville; Eld. Zadok Darrow, of Rock Spring. The latter,

from New York, had joined Mr. Peck in 1823, and was ordained the following year by the Rock Spring church. He was a hardworking man, supporting his family from his farm, and preaching as he had opportunity. Joshua Bradley, a teacher of Pittsburg, was first choice for principal of the new school. Mr. Peck for teacher in the theological department, and John Messenger in the academical. Messenger was an old settler, a classical scholar, a very genius in mathematics; just the man for the place, except that in his anxiety to put the boys ahead he was apt to get them into Latin and algebra before they had mastered their elementary studies.

Elder Peck was appointed field agent and superintendent of construction, and he went to work and set others to work at once. By the end of summer three buildings were enclosed. Main building, 30 x 40, hard wood frame, filled in with brick and clapboarded; lower floor for schoolroom and upper for sleeping rooms; two one-story wings, one for class room and the other for principal's room and library. Log boarding house; carpenter shop, used as a printing office. The heating was by four open fireplaces; the lighting by candles. Total expenses of a student for a year, \$50.

School opened Thursday, November 1, 1827, with a public gathering and twenty-five students. Before the month had passed the number had increased to one hundred. Many of the students came with the impression that they were to be made brilliant scholars in a very short time. This was a disappointment, and soon operated to reduce the numbers; but the school was a success.

Mr. Peck's next desire was to secure a charter, that the school might be able to receive endowments and hold property. So with his faithful horse he wended his way to Vandalia, and spent some weeks of precious time in the interest of his bill. It was reported favorably by the proper committee, and passed the House. But in the senate it met the opposition of the presiding officer, William Kinney. He worked against it with all his power. As many of the senators were from the south he appealed to race prejudice. "These Yankees," he exclaimed in his button hole interviews, referring to Mr. Peck and other New England men, "are moving into our state very fast, and if we give them a charter for all their monopolies our liberties will soon be gone!" When the final vote was taken there was a tie, the presiding officer gave his vote against the charter, and it was lost. Thus by the influence and act

of one man, himself a Baptist, "Rock Spring Theological and High School" never obtained its charter; and so, four years thereafter it was easier removed to Alton and became the foundation of Shurtleff College.

This act of his old friend, his associate in the organization of Rock Spring church six years before, was a great discouragement to Mr. Peck. But he had no reproach of conscience; he had done what he could. He returned to his unchartered school and his multifarious duties, believing that the institution had risen by the grace of God and the charter would come when God wanted it.



## CHAPTER XXIX

### THE FRIENDS TO HUMANITY BECOME THREE BANDS

"Wait on the Lord and keep his way, and he shall exalt thee to inherit the land." From the year of the great revival at Cantine Creek, in 1821, the Baptized churches of Christ, Friends to Humanity, continued to have a steady growth, not chiefly by immigration but by conversion. That was the year of their first printed Minutes; ten years after, in the language of one of their Circular Letters, they had begun "on the waters of Cantine and Silver Creeks." "Thou preparest a table before us in the presence of our enemies," was their glad adaptation of their own circumstances to the words of Psalm 23.

By 1825 they had outstripped the Illinois Association in number of members, though with a less number of churches. They had that year eight churches in Illinois, and one of them, Cantine Creek, with seventy-six members, was the largest Baptist church in the state. By 1827 they had thirteen churches in Illinois, and had spread north into Morgan and Greene counties. They were distinguished too by their enlightened views and readiness to welcome the missionary spirit from brethren in any of the Associations. In their Circular Letter for 1827 they remarked on the numbers in the community who professed Unitarian and Universalist views, or were Deists or even atheists. Yet while warning their people against the influence of this environment, they rejoiced to see in it "a spirit of liberty and of free inquiry." How abreast of the age, "hoping all things," thinking the best of every man, were these our Illinois puritans! In spirit however rather pilgrim than puritan.

In harmony with the name they bore, and with what because of that name they knew the world expected of them, in every annual Letter they denounced the outrage of human slavery. Objection was made in that day as in this that the church ought to have nothing to do with politics. They replied that "slavery is a moral as well as a political evil," and was therefore to be taken up by the churches as churches. They believed every church was in this world not alone to deliver a divine message but to stand for human righteousness. They believed that our articles of faith were not to be accepted only, but to be interpreted to the world in terms of human life; thus only are they "ful-

filled." The most terrible blots in church history have been made by those who supposed that their duty to truth was finished when they preserved it in a confession or hewed it into a creed.

Other topics besides slavery were treated in their annual Letters. The topic of one was Communion. "There is divine fellowship, christian fellowship and church fellowship, or communion." The conditions of divine and christian fellowship are repentance and faith. Two other conditions are added to make church fellowship, viz, baptism, and union with a church. Baptism as a condition of church fellowship is proved by the practice in the apostolic churches. The question comes, What is baptism? Baptists are not asked to abandon these conditions, but to change one of them by substituting sprinkling for baptism. It is as easy for others to accept baptism, and thus end the contention.

The Friends to Humanity finding little sympathy outside were by that fact drawn closer together. They loved to meet in their own religious gatherings. "How welcome is our annual meeting!" was their exclamation. But the hour came when they had spread over so much territory that it was deemed best to separate. In 1828 they voted to divide into three bodies, viz, a Missouri Association with five churches; a North District, north of Madison county, with eight churches; and a South District with nine churches. Altogether, twenty-two churches; or in Illinois seventeen churches and 492 members. Their Minutes however were still to be printed in one pamphlet, thus testifying to their unity as one people.

The year 1830 was for them another remarkable revival season. The number baptized that year equalled eighteen per cent of their entire previous membership, while in the other churches it was but three percent. The Spirit of the Lord was their portion. In that year our brother Joseph Chance preached the introductory sermon at the meeting of the North District. He had come "back home." He continued to be a member of the Richland Creek church, which belonged to the Illinois Association. Lieut. Gov. Kinney was a member of the same church, so we may understand the spiritual atmosphere in which he lived. But that atmosphere though it restrained did not change him, and he still at sixty-five cherished the same truths and loved the same zeal as when, a young man of thirty one, he assisted David Badgley in organizing in James Lemen's house the first Baptist church in Illinois.

In 1830 the South District met with the Crooked Creek church, Marion county, in the midst of a strong proslavery and antission population. Thus they would strengthen their brethren at Crooked Creek. The Kaskaskia antission Association was organized the same season on the same ground. It probably still exists, with small churches in Bond, Fayette and Montgomery counties.

Let us look at another scene. The same year that John M. Peck settled at Rock Spring, Isaac McCoy settled at Niles, Mich., among the Pottawatomies. In 1829 he had felt obliged to do as Mr. Peck had done nine years before, cut loose from the mission Board and follow his own judgment rather than their judgment. The greatest obstacle to his work among the Indians was the whisky trader, and he had come to the conclusion that there was no future for the race unless they could be placed by themselves and the roving trader kept out. He had persuaded the government of this fact, and had been to the west as a government commissioner to help locate the Indian Territory. The proposal for such a Territory came first from Mr. McCoy, the first establishment there was under his supervision and he and his family were the first missionaries. So it came to pass that in July, 1829, Isaac McCoy and family wended their way across the state of Illinois on the old state road from Vincennes to St. Louis. Sickness overtook them, and they were obliged to leave their second son, down with bilious fever, at a friendly home near Salem and push on without him. Friday, July 31, they were due to reach Rock Spring with its substantial frame dwelling house and Seminary buildings. We would give much to know the details of this chance touching of the paths of the two great foundation builders. Did the travelers pass on without recognition? Did they stop? Did they stay all night? Did they merely accost each other at the gate? It is a theme for a painting; those two veterans who were so mightily molding the west, and yet whose paths lay so diverse. Both men devoted, earnest, resolute. Both acquainted with poverty and hardship. Both called of God to an apostleship; one to the race that was passing out and the other to the race that was coming in. Both earning names that could not die. Peck in his prime, just forty that year; sober, positive, deliberate. McCoy five years older; bronzed with twenty-five years of pioneer life and a dozen years of Indian service, sanguine in temperament, cheerful even in his disappointments. Paint them there. The school and farm buildings on

one side of the picture and the covered emigrant wagon on the other, and the two heroes shaking hands over the front yard fence!

The travelers passed on: Mr. McCoy for seventeen years of further service, and then to lay down his life, and Mr. Peck to continue after that for twelve years. One lies in the old cemetery in the city of Louisville, the other in Bellefontaine cemetery, St. Louis; but both are with the Lord who called them to serve, and their works do follow them.

## CHAPTER XXX

### THE EDWARDSVILLE ASSOCIATION

The Edwardsville Baptist church was organized by brethren Peck and Darrow in 1828, the Rock Spring church was reorganized in 1829, and the Upper Alton church was organized in 1830. With these three churches for a basis operations for the unification of Illinois Baptists on missionary lines were begun by Mr. Peck. A meeting of all favorably inclined to a general union was called at Edwardsville, October 16, 1830. The meeting was a large one; some twenty-five ministers being present, besides other brethren. The following subjects were considered by being referred to committees and the reports discussed:

The Baptist Situation in Illinois.

Itinerant Preaching.

The Terms of Baptist Fellowship.

The Controversy of the Illinois Association with the Edwardsville and Rock Spring churches.

A General Address to the Baptists of Illinois.

The meeting adjourned to meet again at the same place June 20, 1831. It was the real beginning of our General Association and State Convention, and in large measure of our Home Mission Society. The three churches calling the meeting organized themselves into the Edwardsville Association; not especially for fellowship, as had been the rule hitherto, but for missionary purposes. It was an entire change in Associational purpose, and ushered in the Era of Organization.

Four months after Mr. Peck first set his foot on Illinois soil he presented his plan for the "United Society for the Spread of the Gospel" to the Illinois Association, and received their endorsement. Its object was missionary and educational; the itinerant preaching of the gospel, and the training of preachers and teachers. To help raise funds for the work of the society he organized local mite societies, the first one being in connection with the Ogle's Creek church, March 21, 1819.

In 1823 he commenced organizing local Bible societies. The Greene county society was organized December 24, at Carrollton, and the Madison and Morgan county Bible societies appeared soon after.

In 1824 he began organizing county Sunday school societies. The entire spring of that year was spent in such work in southern and central

Illinois. A little before this, at Vandalia, he organized a State Sunday School Society, and secured for it the funds of the defunct State Agricultural Society, amounting to about \$200. He was appointed the agent of the American Colonization Society, also, for transporting free negroes to Liberia, on the west coast of Africa. This last appointment however he probably did not seek.

Mr. Peck was thus the Apostle of Organization. He believed in cooperation, in machinery. On the other hand James Lemen and his people were fervent rather than methodical. They depended more on divine operation than in human co-operation. They represented life; Peck represented service. They were one in heart, and in general intent, but differed in the place given to the devotional life.

His idea was embodied in the Edwardsville Association, and it has become the dominant idea of the Baptists of the state and of the nation. If anything is to be done we think of organizing a society to do it; whereas if brother Lemen organized a society it would be to bring into fellowship those who were doing the same work as himself. The two ideas are parts of one christianity. If missionary Baptists and humanity Baptists could have come together, each appreciating the other, it would be better than contending for the fittest. But human limitations are narrow. It is easily said that the Edwardsville type of christianity is more useful than the Cantine Creek type. It is as easily replied that life is more than meat; the whole gospel is but God giving himself to humanity. The two Ideas should go forth side by side, the gospel and the propagation of the gospel. One appears in the Keswick meetings, the Northfield meetings, and every effort for the development of the normal christian life; the other appears in our missionary activity and the multiplicity of societies for every purpose. This has won just now in the popular race. Nevertheless the world wants "not yours but you." The truest way to "give to him that asketh thee," is to "weep with them that weep and rejoice with them that rejoice," for that is ever the currency of humanity, and all are able to give freely to all.

The cooperative type of christianity has descended to us by inheritance; let us hold it fast! But divine fellowship and church fellowship are equally our portion. We must belong to brother Lemen's Friends, and to brother Peck's Association. We must take them both by the hand. So shall we approach the pattern provided for us in Christ.

Except for turning the wheels in the committee reports, the new Association was like the others. They rejoiced in christian fellowship, and in preaching from "the stand." They urged on one another the importance of personal and family piety. In nearly all the church homes family worship was observed. They held meetings for social worship every week, and had preaching as often as they could. They were ashamed of the "once a month" preaching, and endeavored to break away from it. George Stacey, one of the first graduates of the Rock Spring Seminary, was pastor at Upper Alton and Edwardsville, preaching for each on alternate weeks. At Rock Spring there was usually preaching every week. In other churches reading or exhortation or scripture exposition occupied the preacher's place. In this they followed the good example set in the beginning at New Design. To depend wholly on a preacher is as mistaken a practice as to depend wholly on a choir. It is a shadow of ritualism; and we are not ritualists. "O Jehovah of hosts, blessed is the man who trusteth in thee." Psalm 84.

## CHAPTER XXXI

### THE GENERAL MEETING AT WINCHESTER

After the organization of the Edwardsville Association in 1830, a call was issued for a general meeting of Illinois Baptists at the same place, July 22, 1831. On the fourth day of that meeting, July 25, a permanent "Committee of Correspondence" was appointed to aid more efficiently in destitute settlements. That Committee was the beginning of our State Mission Board, and there has not been a more efficient board in all the years since. As organized it consisted of James Lemen, chairman; Geo. Stacey, secretary; Paris Mason, B. F. Edwards, James Pulliam, Hubbell Loomis, J. M. Peck. The place of secretary was afterwards taken by Dr. George Haskell. George Stacey was born in Boston, and was one of the first students at Rock Spring Seminary. He died in 1848.

That part of the state that most appealed to the Committee was within the triangle bounded by Alton, Springfield and Burlington. It was not the frontier, for there were by that time scattered settlements all through the state, but it was the part most rapidly filling up, and more promising than the eastern side of the state because farther away from Parker's antmissions and Two Seeds. Unfortunately the evil seeds he and his people were sowing were more than two seeds! The funds of the Committee were such as they could collect on the field out of the poverty of the settlers, aided by such as they could beg from the Massachusetts Baptist Missionary Society.

They began in a humble way with the following resolution:

Resolved, that so soon as means and suitable men can be had this Committee will employ one preacher to travel through the state, and one to aid brother John Logan in the Military Tract.

John Logan was a faithful and successful farmer and preacher who emigrated from Virginia to Indiana in 1823, and to McDonough county, Ill., in 1828. He was a self supporting missionary in the midst of anti-mission preachers who should have been his helpers instead of his opposers. If he accepted outside aid it was only that he might devote more time to his itinerant work. He was the pioneer preacher of the Military Tract, and the founder of the Salem Association. Elder Logan and Gardner Bartlett aided in organizing the first Baptist church in the



state of Iowa, October 19, 1834. It was Long Creek, now Danville, near Burlington. He died in 1851.

The traveling missionary of the Committee was found in the person of J. M. Peck; the publication of the semi-monthly "Pioneer and Western Baptist" being included as part of his work. They did not become financially responsible for the paper, but allowed him to go on publishing it and paying the deficit out of his own pocket, as he had been doing.

That fall, 1831, two young Vermonters and their wives, graduates in the same class at Hamilton, N. Y., appeared on the scene. Alvin Bailey was twenty-nine years old, and Gardner Bartlett was thirty-two. After counseling with the Committee Mr. Gardner settled as pastor at Lebanon, preaching also at Rock Spring and Belleville, and Mr. Bailey opened a school at Upper Alton which when united with Rock Spring Seminary became Shurtleff College. He also preached for the Upper Alton and the Edwardsville churches.

During the summer of 1831 Jonathan Going, commissioned by the Massachusetts Baptist Missionary Society to "explore the conditions of the Baptists in the west," spent three months with Elder Peck in itinerating work. They parted at Shelbyville, Ky., in September, where they "agreed on the plan of the Baptist Home Mission Society." It was organized in New York city the following spring, April 27, 1832. Four days later the Committee met at Edwardsville and voted to solicit aid from the new society to the amount of \$100 for Bro. Gardner at Winchester and vicinity; \$50 for Bro. Bailey at Alton and vicinity; and to take Bro. Logan over from the Massachusetts Society. Bro. Moses Lemen was also continued as an additional itinerant preacher.

July 23 following the Committee met in Mr. Peck's farmhouse at Rock Spring, and issued a call for a General Meeting at Winchester, October 12. It convened according to call, and was attended by fifteen preachers and six brethren. It was handicapped by the Black Hawk war, by the cholera scourge, and by the lack of a general sympathy even on the part of his missionary brethren with Bro. Peck's constantly developing talent for organization. Brethren Peck, Moses Lemen, Bailey and Loomis were there from the south, and Brother Logan from the north; for the rest the attendance was local. Joel Sweet was there, representing the Philadelphia Sunday School Union; but his father, Eld. Jonathan Sweet, was not present though his home was but a few miles away near Jacksonville. Gardner Bartlett was present as pastor

of the church. Jacob Bower, P. N. Haycraft, L. M. Moore, were present from Morgan county adjoining, and Jesse Sitton from over the Illinois river in Pike county. The other preachers were William Spencer, William Kinner, John Biddlecome, Lewis Allen. The names of the brethren were A. T. Hite, Wm. Scholl, Jos. Swan, Thos. Edmonson, John Duval, Geo. Kelly. Of the thirty preachers of the Friends to Humanity not one was present except Moses Lemen. The meeting organized with brother Peck, moderator, and brother Lemen, clerk. The others were divided into ten committees, which reported as follows:

1. *Antimission Churches.* We advise all in those churches who favor gospel effort, and oppose associational lordship, to be formed into separate churches.

2. *Education.* We report the securing of a farm and the commencement of a building at Upper Alton for a manual labor college, to which Rock Spring Seminary will be removed; and we recommend that this meeting appoint J. M. Peck, Justus Rider and James Lemen trustees of the institution in addition to the seven already appointed.

3. *Systematic Bible Study.* We urge this on all, and that children should be encouraged in the same.

4. *Itinerant Preaching.* We favor the continuance of this practice.

5. *Ministers' Meetings.* We favor these, and recommend that they be held for three or four days each quarter, beginning on the "fifth Saturday."

6. *Temperance.* We recommend total abstinence, and temperance societies.

7. *Campbellism.* We counsel to steadfastly maintain Baptist principles, yet to avoid unkind remarks.

8. *Address to Illinois Baptists.* (Not ready; subsequently prepared and circulated.)

9. *Concerning Organizing a Convention.* We recommend that a meeting for that purpose be held at Alton, October 11, 1833; all Baptist churches and societies in the state to be invited to send delegates. (Adopted.)

10. *Report of the Committee on Correspondence.* John Logan had organized two churches, three Sunday schools, one tract society, many temperance pledges, and had baptized 46. His salary was \$150 a year. Moses Lemen had performed similar labors, and had baptized 16. He had organized the "Baptist Charitable Society" of St. Clair county and vicinity to help support the itinerating preachers. Brethren Bailey

and Bartlett had done good work at Alton and Winchester. Elder Peck had engaged largely in revival work, and baptized sixty converts. He labored some weeks in St. Louis. Traversed thirteen counties in Illinois, from Monroe to McDonough. A respectable minority in the Spoon River Association protest against the antission policy of the body. The evil influence comes from the eastern side of the state.

Sunday at this meeting was given to evangelistic work, and three were baptized. This is excellent. If instead of providing great sermons for the saints our able preachers came prepared to make clear what it is that God offers to sinful men, there would be another reason why our churches would desire the convention.

## CHAPTER XXXII

### THE STATE CONVENTION AT WHITEHALL

At the Alton meeting the draft of a constitution was prepared, but action on it was deferred for a year that it might be submitted to the churches. It was wise policy to be thus deliberate in the matter of organization, to give time for the discussion of objections and the removal of prejudices, and for a thorough setting forth of its advantages. The convention met at Whitehall, Greene county, October 9-12, 1834. The antission part of the church however raised such an opposition that the use of the meeting house was refused, and the sessions of the convention were held in a barn belonging to brother Aaron Hicks.

"Let them keep their old shanty," one of the delegates remarked, "it won't last them long."

And so it turned out, for after a time the church was removed and their pastor left the country. This was, officially, our first Illinois Baptist State Convention. Only 31 were enrolled as present, out of a Baptist membership of 5000 in the state. But out of that total membership only two-fifths were missionary in sentiment. The Friends to Humanity were this year more largely represented, furnishing more than a third of the delegates. Joel Sweet was not present, but his aged father was there, representing Diamond Grove church. His neighbor, William Spencer, represented Jacksonville. Both of these good men died three years afterwards. Jonathan Sweet came from New York state to Morgan county, Illinois, in 1820, and was a pillar of the truth there for the fifteen years of his subsequent life. Hubbell Loomis came up to this convention from Upper Alton bringing with him Eld. George B. Davis, a fresh arrival from New York, and at that time representing the New York Bible Society. He afterward became financial agent of Shurtleff College, and then pastor at Bunker Hill, Macoupin county, and died there in 1852. Jacob Bower was present with his friend Eld. Haycraft, and two others from his own church. He had been the means of winning the Manchester church from its antissionism, and now it sent three delegates to the convention. John Logan, John Clark (not Father Clark, who had died nine months before), Gardner Bartlett and Sims Kinman came down from the newly

founded Salem Association. Five of the delegates were from Bluffdale, a village a dozen miles south of the convention town, and where two years before there was scarcely a believer. A Bible school was started, a great revival followed, and a church of fifty members was organized, nearly all being new converts. The postmaster of the place, John Russell, became the church clerk. Now they sent five delegates to the state convention.

Eight of the delegates were from the churches of the North District Association, Friends to Humanity, headed by Moses Lemen, William Kinner and Elijah Dodson. The latter was then in his prime. He was born in Clark county, Ky., in 1800, but the family removed to Indiana in 1809. His parents were Baptists, but he early became a skeptic. He married in 1820, and the next year removed to Crawford county, Ill. There alone in the forest he was converted, and was baptized by Daniel Parker. However, he wholly rejected Parker's wrong teachings, being helped to do so by his removal to the western side of the state and putting himself in the midst of a different environment. He identified himself with the Friends to Humanity. He was a born evangelist, and loved an itinerating life. Two years before the Whitehall meeting he baptized a hundred persons in Greene county, sparsely settled though it was. He died at Woodburn, Macoupin county, in 1859.

John M. Peck was chosen moderator of the convention, and P. N. Haycraft, of Morgan county, clerk. Committees were appointed to consider and report on the following subjects: State of Religion, Education, Sunday schools, Family worship, Foreign missions, Home missions, Relation of Pastors to Churches, Temperance, Religious periodicals, Bible societies, the Cincinnati Convention of Western Baptists, the pending constitution. From one point of view, so far as the public is concerned, it might seem profitless for thirty people to listen to one another for four days concerning matters on which they are already agreed. The audience they would convince is not there. But utterances get added weight by being uttered before an audience; besides giving information, inspiration and fellowship.

This was said of northern Illinois, in the report on the State of Religion:

North of Sangamon county information received reports the field white for the harvest, with scarcely a laborer of our order. Toward lake Michigan three or four churches have recently been formed.

The "three or four churches" were Hadley, Chicago First, Bristol, Dupage.

The report on family worship closed with this conclusion: "We conclude that family worship and household instruction are imperious duties binding on all christians who have families." Moses Lemen, reporting on home missions, was of the opinion that:

Ample means to sustain traveling missionaries exists among us, if the churches and brethren could but be rightly informed on the subject. . . . This can be effected by repeated interviews among the preachers and leading brethren of each church, in which a free and full explanation should be given of such words as "missionary," "seminary," "theology," "union," etc.

Eight of the churches in the new Salem Association had Sunday schools. All honor to John Logan! The "Pioneer and Western Baptist" and the "Cross and Journal" of Cincinnati, and the "Baptist Repository," of New York, were recommended. Also a proposed theological monthly to be called the "Baptist Advocate." The proposal of the Baptist Tract Society, now the Publication Society, to place a bound volume of Baptist tracts in every family in the west that would receive it, was commended.

The Convention organized permanently as "THE BAPTIST CONVENTION OF ILLINOIS," auxiliary to the American Baptists Home Mission Society, with the following officers: President, J. M. Peck; secretary, Elijah Dodson; corresponding secretary and field agent, Alvin Bailey; treasurer, Dr. George Haskell. Any Baptist church or society shall be entitled to three representatives at the annual meetings. Annual meeting on the second Thursday in October. Object of the Convention: To promote fellowship, itinerant preaching, education, and to collect and circulate statistical and other information regarding the Baptist cause. Auxiliaries of the Convention may be organized anywhere, with the privilege of using their funds on their home fields. The corresponding secretary was to be an itinerant preacher and collector of funds, not only for the state work but for all the missionary enterprises of the denomination.

## CHAPTER XXXIII

### CAMPBELLISM

Next to Daniel Parker, the most adverse personality along denominational lines with which our Baptist fathers had to contend was Alexander Campbell. He was born in Ireland about the time that Parker was born in Georgia. His father, Thomas Campbell, was a United Presbyterian preacher and teacher, but dissatisfied with his faith, so that when in 1807 he emigrated to Pennsylvania and obtained some followers he formed them into a "Christian Association" instead of a church. His son meanwhile was attending the University of Glasgow, where he imbibed Sandemanian views from Greville Ewing, one of the leaders of that sect. These views he brought with him to America in 1809, and incorporated them in his "Reformation." The Sandemanians were a Scotch sect, first called Glassites after their founder, John Glass, and then Sandemanians after Robert Sandeman, Glass' son-in-law. The tenet most developed by Sandeman was that saving faith is "nothing more than the bare belief of the bare truth; that is, a mere intellectual assent to historical facts. The work of the Holy Spirit was excluded. This is the fatal error, for only the Spirit in his new office shall "convict the world of sin." Furthermore, under him Bible believing means trusting; mere intellectual belief here is of no value whatever.

In 1811 the Campbell's Association voted to become a church; in 1812 by the baptism of the membership it became a Baptist church; and in 1813 it was received into a Baptist Association, thus becoming a recognized part of the denomination. It was this that was responsible for the subsequent mischief. It was understood that the church was not truly Baptist, but that was overlooked because they had come so recently from the Presbyterians. They were regarded as a growing people, and it was supposed they would continue to grow until they became Baptists. Even so they were received only by a majority vote; their reception was but "the bare belief in the bare fact."

In 1823 Alexander Campbell and a part of his church were dismissed by the Association and received into an Association in Ohio. Here he published a little monthly, the "Christian Baptist," which in 1830 became the "Millennial Harbinger." It was antimission; denouncing missionary, temperance and Bible societies and Sunday schools as evil. Mr. Campbell was at that time merely an eccentric hardshell

Baptist preacher. In accordance with his Sandemanian views he baptized persons who professed a historical faith in Christ, requiring from them no evidence of regeneration or repentance. He taught that salvation was in baptism:

"God has opened a fountain for sin; he has given it an extension as far and as wide as water flows. Wherever water, faith, and the name of Father, Son and Holy Spirit are, there will be found the efficacy of the blood of Jesus."

He joined hands with the Romanists in making repentance an outward act. "Do penance and be baptized," says one. "Reform and be immersed," echoes the other. It harmonizes with the intellectual theory of saving faith. This teaching is welcome to the unsaved man, who will do anything if he is not required to submit to God. His anti-mission teachings commended Campbell in some quarters. The name "Reformation" misled others, who supposed it to mean a reformation of the spiritual life.

For a few years, from 1827 onward, this teaching spread among Baptists like a forest fire, on a line west and south of west from Pennsylvania. In the northern, southern and eastern states it never made much headway. In 1827 the Pennsylvania Baptists Association that fellowshiped Mr. Campbell's church, announced a disfellowship. The example was followed by other surrounding Baptist Associations. From that time the movement was a separate sect. They were known as Reformers, then as Christians, then as Disciples, etc., all unobjectionable; only they cannot be distinctive names for there are other disciples and other christians.

Many Baptist churches were divided, and some went entirely over. But this generally happened through the manipulation of the pastor. In 1830 the Sycamore Street Baptist church, Cincinnati, under the personal influence of Mr. Campbell accepted his teachings and changed their name to the "First Christian Baptist Church" of Cincinnati. After a time the "Baptist" was dropped and all that was left was the plain christian; and yet one might question whether it was christian or not. In 1832 the pastor of the Shelbyville Baptist church became "Campbellite," and succeeded in having "Baptist" stricken from the name of the church, and "christian" substituted. It was many years before there was another Baptist church in Shelbyville. Decatur, two years afterwards, had a similar experience. The church was organized as the "Christian Baptist church," and when the suitable time had come



the "Baptist" was stricken off. The Friendship Baptist church, Perry county, three miles from Tamaroa, as late as 1869 went the same road. Missouri Baptists suffered most, Indiana next, Illinois came third. Butler University, Ind., was the gift of one of the Baptist families that lapsed to Campbell in those days. Silver Creek church, the oldest Baptist church in Indiana, passing this resolution in 1830:

"This church deems it disorder to invite any preacher to preach, or administer in the church among us, who is of the pretended reformation, or who vindicates or circulates Alexander Campbell's pamphlets or his new translation of the New Testament."

The translation, that is, in which reformation is substituted for repentance, and thereby change of behavior is accepted instead of change of mind. Even the antimission churches, pleased as they were at first, discovered their mistake and withdrew their favor. In 1830 the Circular Letter of the old Illinois Association, antimission at that time, was written by Thomas Ray, pastor of the Second Cantine Creek church. His choice of Campbellism as his topic shows that the Campbellites were pressing them hard. He made three points against the system, referring especially to the denial of the Holy Spirit: (1) If the Spirit is in the word, and there only, why was Paul not converted by the word of God rather than by a miraculous appearance of Jesus? (2) What is the use of praying, if God has no means outside of his word of communicating to us the answer? (3) Was the Reformation under Luther and the subsequent revivals, brought about by the word of God or by the Spirit?

Much has been done since Campbell's day to restate his teachings and chip off the corners, but not so as to make any essential change.

## CHAPTER XXXIV NEW ASSOCIATIONS

From 1830 onward, for twenty-five years, an average of two Baptist Associations were organized in Illinois each year. Fifty of them were new, the others being unions of divisions, meaning no more than a change of name. The year 1831 was especially a growing year. Three new Associations were formed that year, and in four other churches were dismissed that they might organize differently in 1831. One of the three was Edwardsville Association, made up of three unassociated churches. The members composing the Morgan County Association were dismissed for that purpose from Sangamon Association, and have always carried the intolerant spirit of unmissionism. In all the churches there was a minority of a different character, and if there was a pastor of a better sentiment, as Jonathan Sweet at Diamond Grove and Jacob Bower at Manchester, usually a different result was seen. Unfortunately the unmission leaders were very bitter. They were for the time as intolerant of missionaries as ever the Inquisition was of heretics.

This was on the east side of the Illinois river. Spoon River Association was gathered on the indefatigable John Logan on the west side of the Illinois, where the unmission sentiment was less powerful and was in the minority. Yet this minority by its very violence carried the day. Elder Logan was pastor of the Crane's Creek church, near Rushville, and it is recorded as a fact that a minority of the church, in 1835, expelled himself and wife and their owners in one lot. The clerk lined up with the worse minority, taking the records of the church with him.

The four Associations organized in 1831 were Clear Creek, Apple Creek, Okaw and Vermillion. The six churches forming the Clear Creek Association were in Clinton, Jackson, Alexander and Polk counties, and were dismissed from Cape Girardeau Association for that purpose. Clear creek flows through Union county, and empties into the Mississippi river at Clear Creek Landing, now McClure. Apple Creek Association was formed of nine churches, part of them dismissed from Sangamon and taking from Sangamon a considerable infusion of the unmission spirit, but this they have long ago left behind. The Okaw and Vermillion Associations organized with seven churches each, all

dismissed from the Wabash. The Vermilion is in Vermilion county. The Olney is in Coles county and belongs to the same ground as the Macon Association. These two small bodies were the result of the cleavage in the Wabash Association on account of Parker's Two Seed doctrine, and they are the only representatives of that teaching left in Illinois. They are now in fellowship with the other Predominant Baptists in the state, and correspond only with each other and two small Associations of similar faith in Indiana. Their going out left the Wabash with but ten churches, four of them in Indiana. Their going out left no Two Seed churches in Crawford county. Eld. Parker's doctrine and this revelation of his teachings had such an effect upon him that in the summer of 1833 he gathered a dozen families into a colony and a church and emigrated to Anderson county, Texas. The result is that the commission churches of Texas are divided over this thing about as they are in this state.

The Two Seed theory, that the alien and the lost are different races and eternally separate, is a fascinating one for many no-effect preachers. It makes so clear the conclusion that it is useless and wrong to labor for the Seed that are outside the gospel. It resembles the slaveholding theory that slaves are not of the human race. It is to Old School theology what colonialism is to the ethical union, its constant friend and yet its constant tendency.

In 1832 the Maconester church was excluded from the Morgan county Association because their pastor was aided by a mission society. The following year this church united with two others as the Blue River—now Quincy—Association. In a similar manner John Logan and his associates, having been excluded from the Spoon River Association, organized the Salem Association of United Baptists in 1834. Those going out from the Crane's Creek church formed the Concord church, now Nashville. There is a tradition in the Nashville church that the Concord church was formed, and the Association with five churches was organized, in the house of deacon Swan. But the Association seems to have been organized at Blandinsville, McDonough county, and Eld. Logan reported at the Whitehall convention the following month that the new Association consisted of ten churches. Perhaps a preliminary meeting was held at Nashville, but as only half of the churches expected were represented, no ed movement was taken at Blandinsville and there the organization was effected. One of the churches was Cannon, then called Dock Creek, composed of four members excluded from

Bethel church, Fulton county, for this missionary sentiments. Bethel church is now extinct, but Duck Creek was for a time the largest Baptist church in the state.

In 1834, also, six churches were dismissed from the South District Association, Friends to Humanity, and organized the Saline Association.

John Antle, a faithful preacher among the Separate Baptists of Kentucky, in 1829 emigrated to Sangamon county, Illinois, and the same year he organized the Bethel church near Springfield. He was an evangelist of unusual ability and worthiness, and this church would seem to have been the fruit of his labor. In 1830 he organized Union church, near Springfield, and in 1833 a second church in Sangamon county. These all united with the South Kentucky Association of Separate Baptists by correspondence, and were the first Separate Baptist churches in Illinois. By 1835 another church had been formed in Morgan county, and still another in Macon county, and that year the five associated themselves as the "Illinois Association of Separate Baptists." Eight years afterwards five other Separate Baptist churches in Menard and Mason counties organized as the Clary's Grove Association, and in 1854 the two bodies united. They took the name of the "Central Illinois Association of Separate Baptists." This title of "Separate" has a thrilling history, for it takes us back to the days of Whitefield and the marvelous work of the Holy Spirit in North Carolina. Yet if John Antle was living today he would undoubtedly praise his churches for dropping the term "Separate," as other churches have dropped the term "United," and all be brethren. These words have done excellent service, but we hardly need them now to remind us that we should be "separate" from the world, and "United" with God's people. John Antle was a Baptist preacher of the best type, holding everything he possessed subservient to his calling as a servant of Jesus Christ.

## CHAPTER XXXV

### THE NORTHERN END OF THE STATE

The leading Baptist in Chicago in 1833 was Dr. John T. Temple, a son-in-law of Rev. William Staughton, of Philadelphia. He was a government mail contractor, and January 4, 1833, drove the first mail wagon from Chicago to Ottawa. There was only a weekly mail, and the postoffice was in one end of a log store building. In the spring of 1833 many new settlers flocked to the marshy trading post by the lake, and Dr. Temple wrote to Jonathan B. Going, of the newly organized Baptist Home Mission Society, for a Baptist preacher, offering to be himself responsible for his support. The choice fell on Allen B. Freeman, one of the graduating class at Hamilton, and a classmate of William Dean. These two were ordained together, and went one to Siam and the other to Chicago.

Bro. Freeman and wife reached Chicago in August, and October 5 he aided in organizing the Hadley church, Will county; then called O'Plain. Chicago First church was organized October 19, with fifteen members. In 1834 three new churches were formed; Dupage, afterwards Warrenville, in August; Plainfield in October; and Long Grove, now Pavilion, in December. In April, 1834, Elder Freeman administered the ordinance of baptism for the first time on the western shore of lake Michigan. In December he baptized David Matlock; afterwards a well known Baptist preacher; the first baptism in Fox river. This was the last service rendered by brother Freeman. While returning to Chicago, about forty miles, his horse gave out, he was overtaken by a storm on the open prairie, caught cold, and died December 15, of pneumonia. The site of his grave is lost; Milwaukee avenue probably runs over it, near the river.

There were now churches enough to form an Association, and September 15, 1835, delegates from four churches met with the Dupage church, Dupage county, and organized the "Northern Baptist Association of Illinois, Indiana and Wisconsin Territory." The ministers present were I. T. Hinton, of Chicago; A. B. Hubbard, of Dupage; J. E. Ambrose, of Plainfield; J. G. Porter, of Hadley; William Southwood, of Michigan. Long Grove was not represented as the pastor, Eld. J. F. Tolman, had gone east to seek medical treatment. He was

a great sufferer for the larger part of his life. Yet he was an eminently useful man and preacher. He was born in Needham, Mass., in 1784, and died in Sandwich, Ill., in 1872.

I. T. Hinton was born in Oxford, Eng., in 1799, and died in New Orleans of yellow fever in 1847. His pastorate of six years at Chicago, followed by three years each in St. Louis and New Orleans, was unusually successful. He was a man of ability and energy and prayer. He brought with him his English tendency to open communion, and had many a friendly argument with his brethren, but as they were uniformly against him he good naturedly accepted the situation and went right on with his work.

Joshua E. Ambrose was born in Sutton, N. H., in 1810, and came to northern Illinois in 1834. Like Bailey, and Bartlett, and Freeman, he was married, ordained, and immediately set for the west, coming part of the way in a lumber wagon. A few weeks after his arrival his young wife died. He organized a large number of churches in Illinois and Wisconsin. When the American Baptist Free Mission Society was organized, in 1843, on the principle of receiving no contributions from slaveholders, he was one of the promoters of the movement. He died at Lagrange, Ill., in 1895.

September 17, 1836, four churches in Edgar county and vicinity, not in sympathy with the Parker spirit, met with the Bloomfield church and organized the Bloomfield Association. Bloomfield was a village that with the coming in of railroads has been lost off the map, but the Association continued to be known by the old name. The other churches were Middle Fork, Sugar Creek and Bruelett's Creek. The last was just over the line in Indiana. There is at that point no river to mark the state boundary, as the Wabash flows away twenty miles below. Sugar Creek church found they had got into the wrong company, and came no more; probably over persuaded by their home environment. To a committee of inquiry they reported for their church that "she was disappointed; expecting to get into what some term the General Union of Baptists in the West." The pastor of the Bloomfield church, now Chrisman, was J. W. Riley, a faithful preacher of the gospel from Ohio, and before that from Kentucky. He settled at Bloomfield with his family in 1833. He died in 1838, and was succeeded as pastor of the church by his son, G. W. Riley. The latter, in 1837, feeling the need of a better preparation for the ministry set out on horseback for Shurtleff College, hoping that the way might be opened for him to get

there the education he desired. He found however that the expense, small as it was, was greater than his means, and he remained only a few weeks. The next year with his wife he drove across Indiana and into Ohio to enter Granville college, of which Jonathan Going had just become president. But his educational plans were still destined to come to naught. The pressure on him to return to Bloomfield was so strong that he yielded, and continued as their pastor for ten years longer. It was not the salary that attracted him, for during this time he received from the churches to which he ministered altogether no more than \$75 a year. He was then pastor of the church at Paris ten years, and at Urbana eleven years, followed second pastorates at both these points. He died at Urbana in 1881.

One of the churches of the Sangamon Association was Pleasant Grove, now at Tremont, Tazewell county. It was organized in 1833 in a farmhouse three miles west of Tremont. In 1835 the Association met with this church, and a resolution was passed requesting the churches to exclude all members holding missionary views. The Tremont church was about equally divided; nevertheless at the next monthly meeting the antimission half proceeded to exclude the missionary half, consisting of seventeen members. Among those excluded was deacon Van Meter, father of Rev. W. C. Van Meter, who with his family was fifteen miles away attending the funeral of his son. This gave the antimission party a majority. The church clerk also was among the excluded, but unlike the Rushville church clerk he surrendered the records for the sake of peace, and the excluders continued business at the old stand. The excluded ones reorganized under the old name and awaited developments.

About the same time when these events were taking place, a few weeks after the organization of the Northern Association, Elder Hinton gathered a little church at Vermillionville, now Tonica, LaSalle county. The following summer of 1836 the Princeton church, Bureau county, was organized. Also Round Prairie, a little church of five members in Marshall county. Crowding close on these the Peoria First church was organized by Eld. A. M. Gardner, August 14, 1836, with ten members. One of them, Henry Headley, was soon ordained by the church and became the first pastor at Princeton. Learning of these new churches the Tremont church agitated for another Association. The call was issued, the messengers met at Peoria, and November 2, 1836, organized the Illinois River, now the Peoria, Baptist Association. There was a total membership of seventy in the five churches. Since that day there

have been on the rolls of the Association ninety churches. One third of them have fallen on sleep, one third have been dismissed, and one third remain.

The pastor at Tonica was Thomas Powell, a young Welshman just arrived from the east. He came to this country in 1818, when 17 years of age, began preaching in 1822, and in 1836 came with several members of his church from Saratogo county, N. Y., to Illinois. He died in Ottawa, Ill., in 1881.

Another minister present at the associational organization was Gershom Silliman, from near Chillicothe. He removed from Connecticut to Ohio in 1815, and in 1829 with a part of his church emigrated to Illinois, coming by boat to Peoria. He was one of the earliest pioneers in that part of the state, and was a faithful preacher as he had opportunity. He died at his home in 1856.

W. C. Van Meter was also present, with his father, at the organization. In 1837 he entered Shurtleff College, and was one of the defenders of Elijah P. Lovejoy and helped to carry him home after he was killed. He followed Dr. Going to Granville College, and there graduated. In 1854 he began his famous work at the Five Points' Mission in New York, and in eighteen years he made seventy trips to the west and placed in homes twenty five hundred children. In 1872 he entered on a mission in Rome, Italy; first under the American Baptist Publication Society, and then independent. He died there in 1888.



## CHAPTER XXXVI

### THE ALTON SEMINARY

In the fall of 1831 Hubbell Loomis opened his school for the second year at Kaskaskia, and Alvin Bailey opened a school at Upper Alton. Rock Spring Seminary did not open, as its removal had been finally decided upon. Probably it should have been removed to Upper Alton immediately, and a building erected in readiness for the fall term and for the anticipated inpouring of students down the Mississippi, Missouri and Illinois rivers. But the limited means of the promoters was the obstacle. What they lacked in power they were obliged to make up in longer time. The citizens of Upper Alton had promised to put up a thousand dollar building, and Dr. Going had encouraged them to expect \$20,000 endowment from the east, but the lumber had not been hauled for the building, and the endowment was not in sight.

Hubbell Loomis was the man wanted for the principal of the new school. He had been consulted with but had not fully consented. He was fifty-six years of age, a born student and educator, and was making a success of the academy at the old state capital. He was born in Colchester, Conn., in 1775, and became a Congregational minister, serving some years as pastor at Willington. During this pastorate his understanding of the ordinance of baptism became so much clearer that he was baptized and was ordained as pastor of the Baptist church at Webster, Mass. He came to Illinois in 1830, and to Upper Alton in 1832. This was his home for the remainder of a long life. He died in 1872, aged 97.

February 28, 1832, was a damp, raw day, but Mr. Peck mounted his faithful pony and set out for Kaskaskia to complete the negotiations with Mr. Loomis. Part of the journey was made in a storm of sleet and rain. His trip, however, was successful. Mr. Loomis closed his school at the end of the winter term, and in April removed to Upper Alton. But he found the situation so unpromising that he opened his school in Edwardsville. That place and Upper Alton were rivals for the school, and Edwardsville under the leadership of Dr. B. F. Edwards, scored the first victory. It compelled Upper Alton to talk business, whereupon Dr. Edwards magnanimously yielded the point and consented to help at Upper Alton. Edwardsville had the energy and Upper

Alton had the best location; neither could well succeed without the other. June 4, 1832, the business was begun. Hubbell Loomis, Dr. Edwards, Stephen Griggs and Enoch Long met at the home of William Manning in lower Alton, pledged a loan of \$100 each for the school, and arranged to buy 122 acres of land for a site. All these were Baptists except Mr. Long, who was a Presbyterian, and he was the only Upper Alton man of the five. Cyrus Edwards and George Smith subsequently signed the agreement. The 122 acres of land cost \$400, and 240 acres adjoining was entered at government price, making a farm of 362 acres. The object in securing the land was to make it a manual labor school, that young men might thus be encouraged to obtain an education. But that part of the plan was finally dropped. The trustees decided that:

"The scholars be permitted to cut their firewood off of the seminary land if they will take none but wood that is lying down on the ground; and that they be permitted to put up cabins on the land for their use, and to cut the timber on the land for the cabins under the direction of the building committee."

Thus the labors of Elisha's theological students twenty-seven hundred years before, in the river timber of Palestine, 2 Kings 6:1-4, was repeated in the labors of Prof. Loomis' students in the bluff timber of Alton. It is likely, too, in this case as in the other, some of the students had to borrow their axes. We would give a large sum for correct photographs of that early campus, dotted with the log cabins of students' boarding clubs and choppers at work on the fallen treetops. It is certain that such environment was more favorable to the production of manhood than is that which surrounds the student in the richly endowed university. Prof. Loomis himself was not on the ground to open the school. He had been sent east in June by the trustees to solicit funds, and he did not return until December. His place until he returned was taken by John Russell, the successor of Joshua Bradley at Rock Spring. Mr. Russell was a Vermont man, a graduate of Middlebury, a teacher of experience. He was a man of much geniality; therefore he won the friendship of his students even if he did not transform them into scholars. He spoke fluently seven languages; was an author, of a temperance work and a little work against Universalism; edited a newspaper in Louisville, Ky., and "The Backwoodsman" at Grafton, Ill. He died in 1863.

Prof. Loomis was the opposite of Prof. Russell. He was grave in his manner and a strict disciplinarian. They were too unlike to work harmoniously together, so when Prof. Loomis returned with \$500 as the disappointingly net proceeds of the eastern trip, Prof. Russell withdrew and opened a private school near by. A number of students went with him, and for a time his school was well patronized.

In 1832 the Western Educational Association was organized in Boston, and Rev. Bela Jacobs, pastor of Cambridge Baptist church, became its corresponding secretary, and immediately set out to explore the field. He spent a little time in Alton, and on his return published a report of his trip in pamphlet form. Two years afterward he was killed in a runaway on Sunday morning, at the hour for worship, his head striking the corner of his meeting house in Cambridge.

The busiest man of that time was brother Peck. He spent the month of June, 1832, in a trip through McDonough, Fulton, Hancock and Warren counties. Observed that the settlements were small and scattered, infidelity and Universalism general, churches in the crude pioneer stage. Then he was at home seeing callers, answering letters, settling accounts, preparing newspaper articles, preaching. Then to the state capital to attend the annual meetings of the State Bible Society, Temperance Society, Sunday School Union, Educational Association, etc.; of all of which he was the chief promoter and was depended upon to make the wheels go 'round. Then to St. Louis to help the brethren straighten out some tangle, or wrestle with some financial problem, or hold a revival meeting. Then to Cincinnati to attend the Convention of the Western Baptists, and help organize a Baptist Education Society. He conducted at Edwardsville the funeral of Gov. Ninian Edwards. Six weeks afterwards he conducted the funeral of the most useful of all our early preachers, Elder John Clark. He promised to prepare a biography, but twenty years passed before the book appeared; so long it took him to find the time. In 1834 he published a new edition of his Gazetteer, and took a horseback trip through Missouri, writing articles on Mormonism, Romanism, and whatever common evil he found afflicting the people.

In the meantime Alton Seminary struggled on, hindered by poverty but prospered by grace.

## CHAPTER XXXVII

### SHURTLEFF COLLEGE

Alton Seminary, like Rock Spring Seminary, was never incorporated, and for a similar reason. The charter granted by the legislature in 1833 was hampered by so many restrictions that the trustees decided they could get along better without than with it. In 1835 another effort was made, this time for a college charter. It was granted, but though more liberal than the rejected Seminary charter it prohibited theological instruction—the very purpose for which the institution was founded. We may readily see that some of the legislators had been inhaling the atmosphere on the eastern side of the state. The Seminary trustees however decided to accept the charter, and in order to retain the theological department they had recourse to a little legal strategy. They organized under the charter as trustees of the college, and deeded to the college the property of the seminary. Then they organized as the board of trustees of the Alton Theological Seminary, without a charter, and elected Prof. Loomis president of both institutions. Thus "Alton Seminary" ceased to be. Some 150 students had been enrolled first and last, during the three years of its life, several of them becoming noted men. One was John M. Palmer who became a major-general, governor of Kentucky, governor of Illinois, United States Senator, and ran as a candidate for President of the United States. He was an energetic young man, but so limited in means that the seminary trustees loaned him \$20 to erect a cooper shop on the seminary grounds. He kept up his studies, made the cooper shop a success and repaid the loan.

The advantages in becoming a college, even with no larger teaching force than could have been had in the seminary, were that it carried the legal right to confer honorary degrees, advertised to the world the grade of instruction the institution was giving, would attract a larger number of students, would lift the institution out of the realm of ordinary "schools," and would presumably make it easier to gain the necessary endowment. It was therefore not a matter of pride at all but was undertaken on business motives. With the attaining of college honors two field agents were appointed: Joel Sweet to search for money at home, and John M. Peck abroad. Mr. Peck started for the east in April and returned in November, bringing with him in cash and

pledges \$20,000. Half of this amount was one donation from Dr. Benjamin Shurtleff of Boston, the consideration being that the name of the institution be changed to SHURTLEFF COLLEGE. It was a magnificent gift for those days, as great as twenty times that amount today. One half of it was for a building; the other half was to endow a professorship of rhetoric and elocution. With the beginning of the new year, 1836, the change of name was formally made by vote of the board of trustees, and Alton College followed Alton Seminary into the silence of history. Benjamin Shurtleff was a Boston physician, born in that city in 1775, a graduate of Brown University and of Harvard Medical School. He died in 1847. His son, Dr. M. B. Shurtleff, was mayor of Boston in 1868.

But Mr. Peck brought from the east not money only. Lewis Colby, a young man who had helped him in raising the money, he brought with him to be principal of the theological department. Mr. Colby was an admirable teacher and organizer, but without sufficient salary or even funds for current expenses it was impossible for him to continue; so at the beginning of the fall term of 1837 he resigned and returned with his family to the east.

Another teacher discovered by Mr. Peck while on his eastern trip was Washington Leverett. He wrote in one of his letters:

"A student at Newton by the name of Leverett, a brother of Rev. Mr. Leverett of Roxbury, is recommended to me for teacher of mathematics. He has been a tutor in Brown University, and stands high as a scholar and teacher. He is very modest and retiring."

Washington Leverett, twin brother of Warren Leverett, was born in Brookline, Mass., in 1805. He was the seventh from Thomas Leverett, who came over with John Cotton in 1633; the sixth from John Leverett, who was for six years governor of the colony; fourth from John Leverett, for seventeen years president of Harvard College. Warren and Washington were baptized by Rev. Bela Jacobs in 1825, and united with the Baptist church in Cambridgeport. After graduating at Harvard and Newton, Washington was ordained in August, 1836, married in September and arrived in Upper Alton in October. He became at once acting president of the College, on account of the resignation of Prof. Loomis the previous June. This became his home for fifty-three years. He died in 1889.

On Mr. Peck's return from the east he found there had been but one college trustee meeting during his absence, and his first work was

to resume building operations and straighten out innumerable tangles. While doing this he remained at Alton, and would have removed his home there if he could have disposed of his Rock Spring property. There had been talk for years about forming a joint stock company to publish Mr. Peck's "Pioneer" at Upper Alton as a weekly; but want of money hindered everything. He made however the removal himself, at his own cost, and at Upper Alton the "Western Pioneer and Baptist Standard Bearer" continued to be published as a monthly until its removal to Louisville, Ky., in 1839.

Besides the college affairs he had the usual conventions and societies and Missouri tours to look after. He completed also, with the aid of his old friend and helper, Prof. Messenger, a new and more accurate map of Illinois, and published a revised edition of his Guide to Emigrants. He was solicited to prepare a history of Illinois, and a legislative committee was appointed to assist him in gathering the facts. He was solicited also by the newly organized American and Foreign Bible Society to accept the general agency for that Society for the northwest. He could only reply to such solicitations that he was friendly to the cause and would do what he could. Harder to bear was the notification received from the Home Mission Society that on account of the financial stringency it would be impossible for the Society to meet its appropriations, thus throwing upon him the burden of raising as much of the appropriations as he could on the field, and being blamed by those to whom the unpaid balance was due for broken promises which he could not help.

In 1839 he spent September in a trip with his wife through the northern part of the state. He preached at Chicago for pastor I. T. Hinton, attended the Northern Association at Elgin, was taken sick and confined to his room for ten days, so that he missed the State Convention at Bloomington, though having in his trunk the records and papers essential to the Convention business. Recovering he slowly wended his way by Newark, Ottawa, Tonica, Washington, Tremont, Delavan and Springfield.

For four years after the assumption of college dignity Shurtleff College was in fact an academy, but in 1839 a college class was formed of those who wished to pursue a classical course and who had the necessary attainments to begin with. The other classes were then erected into the academic department with Warren Leverett, who had been teaching at Greenville, as principal. He too was destined to do his

life's work at Upper Alton. After two years as tutor he was appointed college professor of Latin and Greek. He died in 1872.

The Leverett brothers, as the 30's passed out, were the college and academy faculty, essentially. A small force on small salaries, but the value lay in the friendship and the moral and christian influence of the men. And therein lies the value of the small college, a value of which it need never be deprived. It is manhood and womanhood that develops manhood and womanhood. Lectures and textbooks are in comparison but the dust of the street. It is one of the axioms of teaching that the teacher is greater than the lesson. In a small institution the teacher is the student's environment; in a large institution the student's environment is his fellow students. This is a law that will never change.

## CHAPTER XXXVIII

### THE BIBLE CONTROVERSY

A matter which caused much excitement among Baptists the world over, back in the '30's and onwards, was the matter of Bible translation. It led to our separation from the American Bible Society. In a document issued by pope Gregory, May 8, 1844, sealed with his leaden seal, he said:

"We confirm and renew the decree . . . against the publication, distribution, reading and possession of books of the holy scripture translated into the vulgar tongue."

This was directed against the Bible Societies of Europe and America, and they might have exclaimed in the language of Adonizedek: "As I have done so God has requited me." For only a few years before the Societies had forbidden the translation of certain Bible words into any of the languages of the world where such translation had not already been made. In substance the Societies and the pope were in agreement."

When William Carey and his colleagues at Serampore made their Hindu translation of the Bible, they translated the scripture word "baptizo" by a Hindu word meaning to immerse. Their only alternative was to leave it untranslated. By and by the pedobaptist missionaries began to discover that their people objected to sprinkling as a substitute for baptism on the ground that it was not in scripture. But if it was not in scripture it ought to be! So about 1827 a protest was sent to the British Bible Society against aiding in the circulation of the Serampore versions. Through some of the Baptist brethren pressure was brought to bear on Mr. Carey to induce him to transfer the offending word and let it alone, or to translate it by one of the many words which it did not mean. But he steadily refused to abandon his principle of translating every word of scripture into the native tongue. He held that the command to baptize was the command to do a certain act, that the act was defined in the word used in the command, and that his duty as translator was to make the command as plain in the translation as it was in the original. So in 1833 the British Bible Society declared that they would no longer aid versions in which "baptize" was translated. They did not realize that in so far as they succeeded in abolishing the symbol



they would abolish that which the symbol stands for, viz: Death to sin and resurrection to a new life.

In 1835 application was made to the American Bible Society in New York for aid in printing Carey's Bengali version, and after nine months' discussion the application was refused. It was the most embarrassing question the brethren ever had to settle. On the one hand was their knowledge of the meaning of the word; on the other hand was their denominational practice. They chose to stand by the latter. The work of the Society was to circulate the scriptures "in the received versions where they exist and in the most faithful where they may be required." And "faithful," so they decided, meant faithful to the "Church." The word being left untranslated "can be explained by each missionary according to the peculiar views of his denomination." But why not according to the peculiar views of our Lord Jesus Christ?

At a meeting of the British Bible Society a missionary explained that in the Tahitian version they had not translated the word "baptize." "What meaning has it in the Tahitian language?" asked a gentleman in the audience. "Just what meaning we please to assign to it, sir!" was the answer. The final decision of the American Bible Society was announced at their annual meeting, May 12, 1836. They refused to aid the printing of Judson's Burman Bible. The following day the Baptist delegates withdrew and organized provisionally a new Society. We have been doing our own Bible work ever since. April 27, 1837, three hundred delegates from Baptist churches met at Philadelphia, and organized the American & Foreign Bible Society. All this made a great stir at the time. Many who were not Baptists disapproved of the action of the Bible Societies. The "Independent" said:

"The Society plants itself squarely on the position of the 'Church' of Rome, that the common people shall not be allowed every word of scripture, to read it with their own eyes, and draw from it what conclusions they think reasonable, but that a portion of the sacred oracles shall be doled out to them by their spiritual guides. . . . Gentlemen, it is not a right thing to do. The only question you have to ask is whether the translation is faithful to the Greek. If it is not, condemn it; if it is, publish it."

How can we account for this phenomenon of christian brethren strenuously contending for a translation which they dare not translate? In an edition of the gospel of John in the dialect of the Delaware Indians "baptizo" was boldly translated "sprinkle," but the Bible Society hastened to disown it. At a meeting of the board of managers

of the Society one had the temerity to move that the board declare immersion an "unfaithful" version. It would have been an immense relief if it could have been done, but of course it was impossible. We may consider two things: First, the average man of us finds it difficult to acknowledge mistakes. Second, denominational interests are akin to vested interests. The very fact that one is contending to save such interest warps the judgment and prevents a judicial frame of mind. However, the board of managers did not justify their action on either of these considerations, but on the theory that the word is not translatable; that "bapto" means to dip, but "baptizo" has forgotten its origin. It cannot be so translated that from the translation alone its meaning shall be intelligible. This is in substance the papal theory, that scripture cannot be so translated as to be understood without a teacher. It is not true. It is a theory made in the interest of an ecclesiastical system. The Bible and every command and promise in it may be understood by every one. If it was otherwise it would be for us no charter of human liberty, or eternal blessing.

## CHAPTER XXXIX

### THE STATE CONVENTION AT WORK

The second meeting of the Illinois Baptist State Convention was held at Carrollton, October 8, 1835; and the third at the Bethel church, St. Clair county, October 13, 1836. This last was a token of the full cooperation of the Friends to Humanity, for Bethel was the old Cantine Creek church. The fourth meeting was held at Peoria, October 12, 1837. The executive committee that year was: J. M. Peck, Moses Lemen, Geo. Haskell, Hubbell Loomis, Lewis Colby, Geo. Smith, Dwight Ives, Elias Hubbard. They were pushers, breathed hopefully the optimistic atmosphere of the good times of 1836, and worked the machine at high pressure. When the collapse of commercial credit came in '37 they had in the field twenty "missionaries," viz, preachers aided in small amounts; one third of the appropriations payable by the Convention and two thirds by the Home Mission Society. Those aided were I. T. Hinton, Chicago; J. E. Ambrose, Plainfield; Thomas Powell, Tonica; I. D. Newell and E. Veach, Bloomington and McLean county; Alexander Riddler, Peoria and Chillicothe; A. M. Gardner, Illinois River Association; Jonathan Merriam, Springfield; William Spencer, Jacksonville, Ezra Fisher, Quincy, Norman Parks, Warsaw and Carthage; T. H. Ford, Payson; W. F. Boyakin, Salem; Calvin Greenleaf, Perry and Griggsville; John Clark, Mercer county; W. J. Cooley, Clinton, Marion, and Bond counties; Nathan Arnett and J. B. Olcott, southern Illinois; J. M. Peck, General Agent; Joel Sweet and James and Moses Lemen, for general agency work at different times.

Alexander Riddler was from Aberdeen, Scotland. Came to Canada in 1832 and to Illinois in 1837. He was permitted to labor here only one year. He died of intermittent fever at Chillicothe, October 7, 1838, and his wife died a few weeks after, leaving five little children destitute and among strangers.

I. D. Newell was from Vermont, a graduate of Hamilton in the same class with Bailey and Bartlett. He came to Illinois in 1836, and settled first at Rushville but preached at many points. He was the father of the Bloomington Association; was three years pastor at Peoria and built its first meeting house. He was pastor at Batavia and Aurora, and served for a time as financial agent for Shurtleff College and for

the American Bible Union. He died at Carrollton, at the home of his son-in-law, Justus Bulkley, in 1857. His son, George I. Newell, died in 1852, while studying for the ministry in Rochester University, the first student death in that institution.

Jonathan Merriam was from Massachusetts, and came to Springfield, Ill., in 1836. He was followed in 1837 by his older brother, Isaac Merriam, who settled at Tremont. Jonathan became the second pastor of the Springfield Baptist church, succeeding Aaron Vandever. It was under him that the church passed out from under the shadow of anti-missionism, and led in the organization of the Springfield Association. In 1840 he was pastor for one year at Upper Alton, and then removed to Logan county where he died in 1846. Isaac Merriam was during his life an itinerant preacher. He died in 1860. His son, Jonathan Merriam Jr., was also a Baptist preacher, a graduate of Wake Forest College and Newton Seminary. He was pastor of several churches in central Illinois, and died at his home in Lanark in 1872.

Calvin Greenleaf was another New Englander. He came to Pike county, Ill., in 1835, and was a useful minister in Griggsville and vicinity for nearly forty years. In 1872 he removed to Colorado, and died there in 1875.

In their report to the Peoria convention of 1837, the executive committee had this to say of "once a month" preaching:

"One of the sorest evils existing among us in years past, and also now, is the habit of meeting regularly for public worship and preaching the gospel in the churches but once a month. This practice, hitherto so extensive throughout the western and southern states, can be justified only on the providential contingency of a great disproportion of the number of ministers to that of churches. And even then a church is wholly inexcusable if the members do not meet regularly on the first day of the week for the worship of God. Is the plea made that there is no one to pray, read the scriptures, or preach in public? That plea if a true one decides at once the utter incompetency of the members to be formed into a church. It shows great and unpardonable neglect of the law of Christ in the Great Commission,—*"teaching them to observe all things whatsoever I have commanded you."* Our regular monthly meetings on Saturdays we have no desire to change, but we do hope that strenuous efforts will be made to reclaim from desecration those sabbaths that God has consecrated to himself, and that weekly meetings as in apostolic times be held in all our churches."

This position is well taken, and the counsel is worthy of being heeded not only by "once a month" churches but by Baptist churches

everywhere that suppose they cannot worship God unless they have a preacher. Observe that this is essentially the same spirit that makes the ritualist suppose he cannot worship except in the presence of altar and vestments. Note the subordination of the laity, and deference to the clergy, that is characteristic of false church systems everywhere. Remember James Lemen and his neighbors and the weekly meetings for the worship of God, with not even an annual visit from a preacher, or a clergyman; this is our oldest Baptist tradition in Illinois. Let us follow; it would build us up in the faith, and save perhaps our little church from perishing.

While the convention was being held at Peoria the Lovejoy excitement was culminating at Alton. Three printing presses had been destroyed and thrown into the river by mobs instigated from St. Louis, and a fourth press was on its way from Cincinnati. Three weeks after the convention closed the press arrived, and that night, November 7, 1837, Elijah P. Lovejoy was murdered. The story thrilled the world, and brought up an evil name on Alton which it did not deserve, and which was not removed until the civil war ended forever the abomination of slavery. Liquor however had as much to do with the crime as slavery had. The assassins fortified themselves at the drinking saloons, and did not fire the fatal shot until liquor had stolen their reason. The trade in liquor is as criminal as the slave trade.

At the Carrollton convention a special meeting was appointed at Alton, November 25, to organize an Education Society for the purpose of aiding students for the ministry at Shurtleff College. The meeting was held, but was not sufficiently attended to succeed in its object. The executive committee therefore at a conference held with Brown's Prairie church, May 21, issued a call for a special meeting of the state Convention to meet at Springfield August 19. At that meeting a committee was appointed on Ministerial Education, J. M. Peck, chairman, which reported a form for a constitution, and recommended to the Convention to have a "recess in the afternoon to give place to a meeting to form such a society." The recess was voted and the meeting held in the Methodist church at two p.m., Saturday, August 20, 1836. Ebenezer Rodgers was elected chairman, and Calvin Greenleaf secretary of the meeting, and "The Illinois Baptist Education Society" was organized; and is still active.

The annual meeting of the Convention for 1838 was held in Jacksonville, and in 1839 in Bloomington. At this latter Roswell Kimball

was appointed General Agent, at a salary of \$500. He was the son of a New Hampshire Baptist minister, Benjamin Kimball. He became a physician, but in 1830, when forty years of age, entered the ministry, and was pastor of several churches in Niagara county, N. Y. In 1835 he came to Upper Alton, removing in 1856 to Delavan, where he died in 1865. He was faithful in all that he did.

In 1839 the name of Peter Hagler appeared in the list of "missionaries." He was a native of North Carolina, and came with his father's family to Jackson county, Ill., in 1819, when he was twelve years old. In 1826 he married, and in 1829 the Nine Mile Baptist church was organized in his cabin, two miles northwest of DuQuoin. Here the same practice was followed as at New Design forty years before. They met regularly for worship without a preacher or a promise of one, until the Lord raised up one for them in the person of Mr. Hagler himself. The church joined the Salem Association, was excluded from it for having missionary convictions, and in 1834 joined the Saline. Mr. Hagler remained with Nine Mile church all his life, though pastor of a number of other churches. He was eminently successful as an evangelist, and is supposed to have baptized three thousand persons. He had no library for several years but his Bible and concordance, until he secured the gift of a ten dollar library through J. M. Peck. He was always poor, preaching without salary and supporting his family by farming, yet he raised to manhood and womanhood seven orphan children. For thirty years he journeyed through heat and cold, and missed less than a dozen appointments. If poverty and toil and influence are apostolic marks he was the apostle of southwestern Illinois. He died in 1886. God has no greater earthly gift than the gift of such a man. Peter Hagler will never die!

## CHAPTER XL

### ILLINOIS BAPTIST PREACHERS, 1830-1835

Besides those already mentioned, or who were in some way connected with the State Convention, there were in the '30's many active Baptist ministers whose names and work should not be forgotten. Chester Carpenter was one of the earliest preachers in southern Illinois. He helped organize the Muddy River Association in 1820, and the Franklin Association in 1841. Soon after that, to our sorrow, he yielded to his antission environment, and met no more with the true primitive Baptists.

William Rountree, of the Nine Mile Association, came to Illinois from Kentucky in 1817, and preached regularly as long as he was able to travel. He died in 1856.

Theophilus Sweet came from New York to Illinois in 1820, and was ordained by "Middle Fork of Muddy River" church in 1824. Most of his active life was spent in Sangamon county, the last ten years in Scott county. He died at Winchester in 1856.

William Rondeau came from England to Pope county, Ill., in 1820. He began preaching soon after he came, and continued until his death in 1842. He was an able and useful but very eccentric man. His home was on a little island in the Ohio river, near Golconda.

Jesse Ellidge was from Jacob Bowers' neighborhood in Kentucky, and came to Illinois in 1822. He was one of the constituent members of Winchester church. In 1832 he removed to Pike county, where his subsequent life was spent and where he died in 1875. He was a faithful and laborious itinerant preacher.

Seare Crane emigrated to Illinois from Ohio in 1823. He was ordained in 1824 by a council of which J. M. Peck was moderator. His work was mostly in Greene county. He was a good man. He died in 1847.

James Solomon was from Kentucky, and removed with his parents to Morgan county, Ill., in 1824. He was baptized in 1829—the first baptism in Apple Creek—and began to preach the following year. His work was chiefly in Macoupin county. He was surrounded by antission prejudices, but firmly stood for the command of the Lord to give the gospel message to the world. He died in 1881.

Peter Rodgers was born in New London, Conn., in 1754, and spent the early part of his life as a sea captain and in naval service. He was ordained in 1789, and in 1828 emigrated to Monroe county, Ill. He was an unusually successful preacher, especially in evangelistic work. He was a son-in-law of Zadok Darrow. He died in Waterloo, in 1849.

Ebenezer Rodgers was one of three brothers, all of whom became Baptist preachers. He was born in Monmouthshire, England, of Welsh parentage, in 1783. In 1818 he emigrated to Kentucky, in 1819 to Missouri, and in 1834 to Illinois. He was returning at this time from a visit to his native land and stopped a few weeks at Alton, with the result that he was called to the pastorate of the two Alton Baptist churches, and accepted. After one year he became pastor at Upper Alton alone. During his pastorate of four years the church trebled in membership, and erected a stone meeting house. He made his home there to the end of his life, in 1854, preaching for churches in the vicinity.

John Browning came to Illinois from Tennessee about 1804. He was baptized in 1831, the first baptism in Big Muddy river; and was soon after ordained. He was a good and useful man. Most of his preaching, as was the custom in those days, in many localities, was at his own charge. He died in 1857.

William McPherson was born in Tennessee in 1809, and began to learn to write by making letters in the sand along the shore of the Tennessee river. In 1829 he removed to Virginia, and in 1831 to Illinois, DeWitt county. He was a licensed Methodist preacher, and was ordained as pastor of the Clinton Baptist church, which office he retained acceptably for eleven years. He died a poor man in 1860, leaving a family of nine children to the covenant promises of God.

Jacob V. Rhoades was born in Kentucky in 1793, and immediately following his ordination in 1831 he came to Illinois, Macoupin county. He helped to organize Mount Pleasant church, in Shipman township, and was its pastor for twenty-seven years. He was a godly, earnest, energetic man and minister. He died in 1872.

Peter Long was born in Kentucky in 1804. His father and two of his uncles were Baptist preachers in Virginia. While he was a boy his parents removed to the wilds of Indiana and there, chiefly by self study, he obtained what education he had. In the fall of the year he gathered the forked tubers of the American ginseng, for which there was a good market, and which grew wild in some parts of the Indiana woods. He



carefully saved the money obtained in this way to buy books, as readers and histories. When nineteen years of age he accepted Christ as his Saviour, and his reading changed to standard religious works, such as he could obtain. When his library became large he set apart half of it for himself, and the other half as a circulating library for the use of his neighbors. In 1831 he removed to Bond county, Illinois, and was ordained there in 1832. In 1833 he aided in organizing the Mount Nebo Baptist church, near Greenville, and was its pastor for forty-three years. He did also much itinerant work, and under his preaching "many were added to the Lord." He had a wide influence, as is usually the case where a pastor remains long with one church. He published for many years the "Western Evangelist," a monthly; also at different times the "Advocate," and the "Pioneer Preacher," two quarterlylies. He issued besides several collections of hymns. He died at a good old age in 1891.

Many other Baptist ministers in the state were serving their Lord as best they might during this period, but some were known only over a small territory, and of others no records have been preserved. The pioneer preacher, between his week day toil for bread and his Lord's day toil to carry the bread of life to others, had little time for records. Unless the facts of his life were gathered up for his funeral and preserved, his memory gradually perished from among men. Yet at the last it matters little. The truly valuable records are those which the Lord is keeping that he may know what to give each servant when he returns. He who is thus remembered will be no loser, though he drops out of human remembrance. "Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

## CHAPTER XLI

### ILLINOIS BAPTIST PREACHERS, 1835-1840

Wilfred Ferrell emigrated from Tennessee to Illinois, Williamson county, in 1833, and in 1836 was ordained as a Baptist minister. For a quarter of a century he was an itinerant preacher of wide influence. In 1856 he emigrated to Texas and died there.

Hezekiah Ferrell followed his brother Wilfred to Illinois in 1835, and was ordained there in 1838. He served a number of churches as pastor, but his greatest work was as an evangelist. He is best remembered for his success in revival meetings. He died in 1860.

William Ferrell, father of Wilfred and Hezekiah Ferrell, was born in North Carolina in 1788, removed to Tennessee in 1812, followed his sons to Illinois, Williamson county. His first coming was because of a split in the Bethel Association over antissionism. The church to which his sons belonged was divided, and they and fifteen others were excluded because they refused their consent to disfellowship those who favored missions. The Ferrells thereupon sent to Salem, Tennessee, Association for a "presbytery" to examine them and see if they were not "in order" and adhering to the original practice of the churches. Three pastors were sent, of whom William Ferrell was one. They recognized the seventeen as a church, now known as Davis Prairie. The elder Ferrell decided to make this state his home, and for twenty years he was one of our most efficient ministers. He died in 1867.

John Paden came from Virginia to Madison county, Illinois, in 1814, and at his death at his home near Troy, in 1873, he had been in Illinois longer than any other Baptist preacher then living. He was ordained in 1835. He was a quiet man, inclined to timidity, but true and faithful.

William Hill, to escape the blighting influence of slavery on his family, removed with them from Virginia to the neighborhood of the Friends to Humanity in Illinois, in 1835. He was a minister of fourteen years' standing. He soon removed to Greene county, and after a time to Macoupin county, where he died in 1874. He did not serve much as a pastor, but rather as an itinerant supply.

Isaac Van Brunt was a native of New Jersey, and settled with his family at Rock Springs, St. Clair county, in 1836. He was a man of prayer and patience, and an instructive preacher. He died in 1848.

S. S. Whitman, teacher of Hebrew in Hamilton Seminary, was born in Vermont in 1802, and settled at Belvidere, Ill., in 1836. He was pastor there twelve years, and during that time the church greatly increased, and the Sunday school grew from nothing to three hundred. He preached for the church at Rockford, also, which he helped to organize. He was a useful and successful minister. In 1851 he removed to Wisconsin, and died there in 1852.

David W. Elmore, from New York, was a graduate of Union College, Schenectady, and of Newton Seminary, and was one of the most finished scholars in the Baptist denomination. He came to Illinois in 1836 full of new educational plans, which however all turned to disappointment. It was a sore trial to him as the years passed without his being able to realize his cherished purpose. He was killed by lightning while at work in the harvest field, July 20, 1854. It was Saturday afternoon, and his work was done!

J. H. Daniels came from Virginia to Cass county, Illinois, in 1836. He removed afterwards to Mason county, where he died in 1881. He was a great student, and had committed a large part of the Bible to memory.

R. B. Ashley, with his brother, deacon Cyrus Ashley, came to Will county, Illinois, in 1836. He was born in Corinth, N. Y., in 1799, and was ordained in 1827. He was strong in his opposition to slavery, the liquor traffic, and secret societies. He was for many years a fellow laborer with J. E. Ambrose. He died at his home in Plainfield, in 1880.

Aaron Trabue was from Kentucky, and removed to Illinois in 1837. He was of Huguenot ancestry; the gift to this country of the religious persecutions of papal France. He settled first in Alton, but in 1847 removed to Jersey county, where he died in 1877. His entire life was characterized by industry, integrity and charity.

Joel Wheeler was born in New Hampshire in 1808, and emigrated to McHenry county, Illinois, in 1837. He was both in faith and by birth a descendant of Roger Williams. He combined teaching with preaching and made a success of both. His labors extended in all directions from his home. He was for more than a generation one of the most widely known men in northern Illinois. He died in 1886.

Porter Clay was a brother of Henry Clay, and was a Baptist preacher. In 1836, when an elderly man he removed to Illinois, making his home in Jacksonville. He was pastor for a time at Carrollton, and afterwards at Quincy. He died in 1850.

William Steele was born in Virginia, removed with his parents to Kentucky in 1798, and in 1808 he came to Illinois. He made his home on Silver creek, St. Clair county. He was ordained in 1838, when fifty years of age, and faithfully preached the gospel for fourteen years. He died at Carlyle, Illinois, in 1852.

S. M. Williams came from Tennessee to Franklin county, Illinois, in 1837. He was a faithful preacher and pastor until his death in 1876.

Joel Terry was a native of this state, born in St. Clair county in 1808. His parents were from Virginia. He was ordained by the Bethel church Friends to Humanity in 1839, though he had been preaching as he had opportunity for some years before. The council called at his ordination was J. M. Peck, James and Joseph Lemen, Joseph Chance and Nathan Arnett. After his ordination he took a two years' course at Shurtleff College. His subsequent ministry was in Greene county, where it was greatly blessed. He died in 1860.

James Hovey was born in Pennsylvania, but the larger part of his life was spent in Ohio. In 1839 he removed to Henderson county, Illinois. He was pastor at Rozetta eleven years, and at Kirkwood six years. He died in 1873.

William Stillwell came from New York to Winnebago county, Illinois, in 1839, and was pastor at Rockton until his death in 1850. He preached also at Burritt, Roscoe, and other points. His funeral was conducted by Ichabod Clark and Jacob Knapp.

B. B. Carpenter, son of Burton Carpenter, was born in Vermont in 1810, took a partial course at Hamilton, and came to Illinois in 1839. He was ordained as their pastor by the Dixon Baptist church, and was there six years. In 1845 he entered on a pastorate at Griggsville which continued twenty-five years, until failing health compelled him to desist. The church procured an assistant, in the hope that after a time he might be able to resume his work, but the hope was vain. In rest however, and in other employment, he partially recovered, and lived until 1887. He was a man of God: and a man of talent, tact and scholarship.

## CHAPTER XLII

### WOOD RIVER ASSOCIATION

The first colored Baptist church in Illinois was organized by the Friends to Humanity in St. Clair county, in the '20's, and was called Mount Sinai, apt emblem of the condition of the race, for surely they were at that time under the law and not under the gospel. Afterwards, perhaps acting on the suggestion of Hebrews 12:18-22, the name was changed to Mount Zion. John Livingston was called to be their pastor, and James Lemen and James Pulliam set him apart by the laying on of hands. Church and pastor were received into the South District Association Friends to Humanity, and so continued until they had an Association of their own. John Livingston was a poor and hardworking man, and of such prudence and sound sense that he was respected by all. He had the honor to be the first and for a time the only ordained colored Baptist preacher in Illinois. After a time Robert Crawford was his associate. This church was on Ridge Prairie.

A second church was organized on the historic ground of Ogle's Creek. In 1857 two colored people, A. H. Richardson and wife, came to Alton, and on Sunday morning set out to attend church as they had been accustomed to do in Tennessee. It was a "hot time" on the negro question. The Lovejoy excitement was rising to its bloody climax. The presence of the strangers was resented by some of the people, and to avoid trouble they came away and returned to their lodgings. On the way brother Richardson remarked to a friend, "We are not going to that church any more." The result of the incident was the organization of the colored Baptist church of Upper Alton with six members. John Livingston became the pastor, and he was assisted in the organization by pastor Ebenezer Rodgers of the white church at Upper Alton.

April 27, 1859, delegates from these three churches met with the Ogle's Creek church, at the house of Samuel Vincent, elected James Lemen moderator and A. H. Richardson clerk, and proceeded to organize the "Colored Baptist Association of Illinois Friends to Humanity." It was a small affair, the total of the three churches was not more than forty, but it was a beginning, and it went right on and did not stop.

It was in its beginning the adopted child of the Friends to Humanity. The small and trembling "Mount Sinai" was sheltered by the

Lemens and their associates, and by them the first Association was sent forth on its journey through the coming years. It was not the rival but the ward of the State Convention. The annual meetings of the negro Association were fixed early in the fall that a report might be made to the white Baptist Convention following.

The first regular meeting of the colored Association was held with the Ridge Prairie church, September 13, 1839. The total membership had increased to fifty-two; and the Jacksonville church was received with twelve members. This also was organized by John Livingston, and he was their pastor. He was pastor of the whole Association! One of the young members of the new church was Samuel Ball, who became a very useful preacher and leader among his people all through the Sangamon country. He published a Compend of Doctrine, and in 1848 was sent by the Association as their investigating agent to Liberia. He was cut off in the prime of life by typhoid fever, at Springfield, in 1852.

At this first anniversary of the Association resolutions were passed in favor of temperance, family worship, Sunday schools, and itinerant preaching, and they pledged themselves to cooperate with the state Convention along these lines. Our colored Baptists were never troubled with antissionism! There was gospel preaching on Sunday, and a number of conversions. Thus the Association meetings were a help and a blessing to the church with which they were held. Here is one of the "old paths" to which, hand in hand with the Holy Spirit, we ought to return. During the first ten years the Association grew to fourteen churches and 240 members, scattered all the way from Galena to Shawneetown. For that reason in 1849 it was divided, the southern part taking the name of Mount Olive.

Through all these years one of the chief anxieties of the Association was to provide education for their children and training for their preachers. To this end they organized an Educational Association, provided course of study, arranged for ministers' meetings, petitioned the legislature, and where it was needed gathered their children into separate schools. Two attempts were made to locate the Association permanently. The first was in 1849, on grounds selected near Alton, on Wood River, from which the body got its new name. Some buildings were erected, but only two consecutive meetings were held there. Again in 1856 a committee was appointed to purchase ten acres of land in Macoupin county, and the meetings of the Association were located there for a term of years. It was "in the mind of the Association that it

should be a site for a school or college some day." But nothing finally came of it.

In 1900 the northern Association was again divided into North Wood River and South Wood River.

One who was a chief leader among the colored Baptists of Illinois for thirty-five years was Richard DeBaptiste. He was elected corresponding secretary of the Association in 1864, and was annually re-elected until his death. He was pastor at Galesburg and Chicago. He was a strong and steady help in drawing his people upward.

## CHAPTER XLIII

### THE PALESTINE ASSOCIATION

The first Baptist church organized on the eastern side of the state was the Lamotte church, Crawford county, in 1812. It was united with the Wabash Association, over the river in Indiana, which was organized three years before. The oldest church in that Association was Maria Creek church, a few miles from the river in Indiana, organized in 1809. Three of the constituent members, Samuel Allison and wife and John Morris, a colored man, lived in Illinois. In the fall of 1809 Isaac McCoy became their pastor, and so continued until he went as a missionary to the Indians. On the Illinois side of the river, in 1817, Little Village church, Lawrence county, was organized and joined the Wabash Association. The same year, 1817, Daniel Parker arrived on the scene from Kentucky, and became pastor of the two Illinois churches. Then the excitement began. Up to that time the churches were in full sympathy with the foreign mission movement that had recently commenced with the change of views of Adoniram Judson and the traveling agency of Luther Rice. The very year that Parker arrived the Wabash Association put on record that:

"This Association has received with much pleasure the circular of the board of foreign missions, and is highly pleased with the information derived therefrom."

Two years afterward, under Parker's lead and in the absence of McCoy, the attitude of the Association was changed. It was done reluctantly and under stress, for in 1820 the Association said:

"We hope no use will be made of the decision of last year relative to the subject of missions, to the distress of Zion."

Yet by Parker's fierce driving that was the use made of it, and by the very preachers whose better judgment protested against such use! In 1820 he published a pamphlet, in which he made such wrong statements of fact that Maria Creek church laid charges against him before the Lamotte church for fraud and falsehood. That opened a controversy which resulted in 1824 in dividing the Association. Seven of the twelve churches withdrew and organized as the Union Association, leaving only the two churches in Illinois and three in Indiana to the antimission Wabash.



The great point made by Parker was that mission Boards are outside agencies, not answerable to the churches. To church or associational missions he professed at that time to have no objections. So perhaps if the brethren who met in Dr. Baldwin's parlor in Boston on that chilly February day in 1813, had organized a society not to support missions but to stir up the churches to support missions, the missionary history of the last century might have been different. When we are at the sources of things we have tremendous responsibilities.

But there were other causes besides that of missionary policy. There was Parker's jealousy of the influence of McCoy. And there was a mistaken view of the doctrine of predestination. This came to be so held as to shut out christian activity altogether. The Spoon River Association in 1869 charged Baptists with preaching a "conditional salvation predicated upon human means." But Baptists never taught such a salvation. They teach that God works through his people. They hear his voice saying, "Let us go forth into the field." He who believes that the shield of faith has only one side invariably gets tangled up in the threads of his own logic. A writer said in a religious newspaper article: "Either the sinner is saved by grace or he is not saved by grace but uses his own power to help God save him; the two will not go together." But they do go together. They did in the miracles of Jesus; they do in the miracles of the Spirit.

Another misunderstanding of scripture is that "atonement is the same as forgiveness." It then follows that as the elect are already forgiven there is no need of preaching divine forgiveness at all. In this view to preach forgiveness is to doubt the atonement. But the one illustration of the slain lamb in Egypt should have been enough to have rectified that error. The death of the lamb signified atonement, but there was no deliverance until the blood was sprinkled on the door post.

In 1826 Lamotte church which had stood by Parker's antissionism, divided over his foolish Two Seed doctrine; then there were two Lamotte churches. The second Lamotte having broken away swung back to their old moorings, putting as great a distance between themselves and Parker as they could. They made it a cause of exclusion when one of their number joined the "Parkerites." It was plain that they had escaped from a despotism. In 1837 Elder Stephen Kennedy became the pastor of Second Lamotte church, and so continued for fourteen years. For three years, '41-'43, he was aided by the Home Mission Society as an itinerant preacher. He labored all through that

region, and as the result several churches were organized. They were known as "Effort" Baptists, or Baptists who believed in doing something.

October 15, 1841, delegates from six churches met with the Second Lamotte church and organized the Palestine Association. The name was taken from the village on the eastern edge of Lamotte prairie, which was then the county seat of Crawford county. The Association had grown to twenty-two churches, embracing all the Baptist churches in Crawford county and as many more outside. Stephen Kennedy was on the eastern side of the state what James Lemen was on the western. And the Palestine Association in the one case, as truly as the Friends to Humanity in the other, was a protest against an evil environment. A similar spirit to which organized Cantine Creek church in St. Clair county organized Second Lamotte church in Crawford county. In both cases the separation was thorough and final.

Neither of the Lamotte churches are now in existence. At the last meeting of Second Lamotte in 1859 so many members had removed that the church voted to disband. Elder D. Y. Allison was pastor at the time. He had been with the church since 1838. Himself and wife united by experience, having withdrawn from Little Village church on account of its "Parkerism." The same year he was elected deacon, and was soon after ordained to the ministry. In place of Lamotte, Liberty church was soon organized, almost on the same spot, and it is still alive and active.

## CHAPTER XLIV

### NEW NORTHERN ASSOCIATIONS

When A. B. Freeman came to Chicago in 1833 there was not a Baptist church in all northern Illinois. The most northern was an anti-mission church in Knox county. But in the fall of 1833 two churches, Hadley in Will county and Chicago First in Cook county, sprang into being. The year following three churches were added: Plainfield, Bristol and Dupage. In 1835, St. Charles and Tonica. In that year the Northern Association was organized. In 1836 churches were organized at Batavia and Belvidere, and Dupage was removed to Warrenville. Belvidere was the first Baptist church in the northern tier of counties. In 1837 Baptist foundations were laid at Rock Island and Joliet, and in 1838 at Elgin, Dundee, Dixon and Rockford. The church at Rockford was organized December 22 in the house of our old acquaintance at Upper Alton, first treasurer of the State Convention, and one of the first trustees of Shurtleff College, Dr. George Haskell. Eight of the constituent members of the church were from Upper Alton. One of them was Caleb Blood, who soon afterwards entered the ministry. Two others were Ransom Knapp and wife, whose glowing accounts of the Rock river country brought out his brother, Eld. Jacob Knapp and family from New York in 1840. Eld. Knapp purchased two sections of land four miles from Rockford, and his general home was there until his death. He was one of the greatest evangelists of modern times. He was born in Otsego county, New York, December 7, 1799, was baptized in 1819, and in 1821 walked to Hamilton as a student. During his vacations he preached almost daily. He graduated in 1824, and was a successful pastor for nine years. From 1833 he gave himself wholly to the work of an evangelist. It is estimated that he preached sixteen thousand sermons, baptized five thousand persons, and that of the one hundred thousand converted under his labors two hundred entered the ministry.

In the fall of 1838, soon after the organization of the church at Belvidere, Abijah Hayden and wife, of Round Prairie, Boone county, fifteen miles from Belvidere, made the trip by ox team on Sunday morning, and delivered their church letters. The pastor, S. S. Whitman, on their invitation preached in the neighborhood, and the result was the

organization of the Round Prairie Baptist church in 1839, and the ordination of James Veness of Rockton as their pastor. All grew out of the willingness of Mr. and Mrs. Hayden to go fifteen miles to meeting with an ox team. Pastor Whitman was from Vermont, and was for eight years, 1827-1835, professor of Hebrew at Hamilton. His health failed and he came west in 1836, and was pastor at Belvidere for ten years. He died at Madison, Wis., in 1852 and was buried at Belvidere. One of the members of the Belvidere church was William Mead, who lived at the upper end of the Big Bottom on Rock river, three miles from Roscoe. He secured L. W. Lawrence of Belvidere to preach in his cabin, and it resulted in the organization of the Roscoe Baptist church, in 1839. Three were baptized by Eld. William Stilwell; the first baptisms in Rock river.

William Stillwell was from Madison county, New York. His wife was a granddaughter of John Leland. He came to Illinois in 1839, and labored chiefly in Winnebago county until his death in 1850. His funeral sermon was preached by Jacob Knapp. He was of frail constitution, but a good and useful man. In the summer of 1840 he organized the Pecatonica church, and these five—Belvidere, Rockford, Round Prairie and Pecatonica—with Sugar Creek church, Stephenson county, organized the Rock River Association. During the seven years following no annual session passed without receiving new churches; the average during that time was one church every five months.

The Rock Island church was organized in 1837; Titus Gillett, pastor. He died in 1844. In 1840 the Davenport church was organized, just across the Mississippi river, and in 1842 the Davenport Association was formed at Dubuque, because the Dubuque church had the only Baptist meeting house in that part of the state.

The year following churches were formed at Cordova and Orion, and these with Rock Island and Galena in 1844 formed themselves into the Rock Island Association. The pastor at Rock Island was Ezra Fisher, a Massachusetts man and a graduate of Newton. In 1845 as a missionary of the Home Mission Society to Oregon he crossed the plains and the mountains with an ox team, and the following year organized in Washington county, Oregon, the first Baptist church on the Pacific coast. He died in 1874.

In 1841 a number of Predestinarian Baptist churches in the northern part of the state organized the Northwestern Association. It has never been large, and is now practically extinct. In the same year fifteen

churches from the Fox River and Illinois River Associations, met with the Harding church in Freedom township, Lasalle county, and organized the Ottawa Association. The older of these churches were Princeton, organized in 1836; Lamoille in 1838; Lasalle in 1840; Ottawa in 1842; all these from the Illinois River Association. Lamoille, known as Greenfield, was gathered by Henry Headley, who was also the first pastor at Princeton. Of the Ottawa church the first pastor was Charles Harding, who died in 1843. In 1848 their pastor was John Higby, then newly arrived from Massachusetts. His whole ministry was spent in northern Illinois. His son, J. H. Higby, was also a Baptist minister, and he gave a daughter, Sarah Higby, to the foreign field. He died in 1882.

One of the subsequent churches of the Association was the Norwegian Baptist church of Mission township, Lasalle county; Hans Velder, pastor. It was the first Scandinavian Baptist church in the United States. It was afterwards merged in the Leland church, which is now extinct.

The chain of providential causes connected with this little church is connected also with the Swedish Baptists, and the present German Baptists. In 1807 a Norwegian ship was captured by the British and the crew carried to London as prisoners of war. There Lars Larson became a Quaker, and when he returned in 1816 he organized a Friends' Society in Norway. They were persecuted by the state church, and in 1821 Kleng Peerson and a companion were sent by the Society to the United States to look out a new home. In 1825 a sloop load of Quaker emigrants came over and settled in Orleans county, New York. In 1836-38 several companies of Lutherans followed; but most of these were drawn farther west by Kleng Peerson, and were finally located on a beautiful and fertile prairie in Lasalle county, Illinois. Kleng Peerson declared that he was guided in his selection of the locality by a "vision" which came to him while he lay on a hill to rest. Perhaps he was led in that direction by the fame of the Indian Mission, in memory of which the township was afterwards named. It was founded by Jesse Walker, a Methodist missionary, among the Pottawatomie Indians in 1826; half way between the white settlements at Chicago and Peoria. A section of land was given him by the Indians, on which he opened a farm, built cabins, and established a school; but in 1829 the government bought out the Indian claim and the mission ceased. The premises

were afterwards occupied by a French half breed who ran the horse mill for the benefit of the early settlers.

The Norwegian immigrants founded the village of Norway, and built a Lutheran church, both of which still exist. The Baptist church followed in 1847, on the northwest side of the settlement.

In 1844 the Salem Association met with the Carthage church, in the very heart of the anti-Mormon excitement which culminated in the killing of the Smiths in 1845, and the departure of the Mormons in 1846. In 1848 the deserted temple at Nauvoo was burned by an incendiary. But the strange fortunes of the little Mississippi river town of commerce, which blossomed into Nauvoo, were not over, for in 1849 the French Icarian Community was established there. The leader, Mons. Cabet, left France and made his home here with his people until his death in 1856.

## CHAPTER XLV

### NEW SOUTHERN AND CENTRAL ASSOCIATIONS

Franklin county is in the heart of the Baptist center of southern Illinois. It has Baptist churches enough to put two in each of its twelve townships, and have its county seat churches left over. The oldest church in the vicinity is Ten Mile Creek, just over the county line in Hamilton county, organized in 1820, chiefly of members dismissed for that purpose from Bankston's Fork church. The oldest church in Franklin county is Mount Pleasant, in Browning township, which dates from 1829. The Browning family were constituent members. Elder John Browning was the first one baptized in the waters of the Big Muddy river. He came from Tennessee to Illinois in 1804, was ordained in 1831, and preached faithfully until his death in 1857. He was a man of some means, and was liberal in its use in aiding the needy. Both of these churches belonged to the Bethel Association, but refused to go with the antission majority when the churches were interrogated by the Association in 1839. The next oldest church in the county is Pleasant Grove, Franklin township, organized in 1840 under the preaching of the Ferrells. In the same year Concord church was organized, now represented by Ewing. In 1841 appeared Benton and Liberty churches. Davis Prairie church in Williamson county is another monument of the split of 1839, originating with the missionary minority of a divided church.

Those seven churches on October 16, 1841, organized as "Union United Baptist Association," changed in 1843 to Franklin Association. It was missionary from the start, and in fellowship with Saline Association Friends to Humanity. Hosea Vise and T. M. Vance were prominent pastors of the new Association. Elder Vise was from South Carolina. He came to Hamilton county in 1836, was ordained by Ten Mile Creek church in 1841 and was its pastor for 33 years. He was moderator of Franklin Association 37 times. He was a farmer, merchant, carpenter, notary public, postmaster, pension agent, school commissioner yet preached regularly, and during forty seven years he missed but two appointments. He died in 1897.

T. M. Vance was from Kentucky, and came to Illinois in 1840. He became pastor of the Benton church and served them 19 years, their

first pastor and his first pastorate. While in his prime he preached on an average four times a week, and flourished on it. He died in 1884.

The Vandalia Association was organized at Union church, Carrigan township, in Marion county, in 1841. This was a country church, and after a useful life of nearly sixty years was dissolved in 1897. The Vandalia church was much shorter lived. After a few years it ceased to report, but continued to have a nominal existence for a long time. The present Vandalia church was organized in 1894. In 1881 the Centralia and Mount Vernon churches entered the Association, and the name was changed to Centralia. Elder Jesse R. Ford was moderator of the old Vandalia Association some twenty times in thirty years, and was pastor of Beaver Creek church, Clinton county, 33 years. He came from Kentucky to Illinois in 1832, and was a volunteer in the Black Hawk War. He died in 1884.

In 1845 the old Vandalia Association resolved to secure a circulating associational library of devotional works, but the plan did not fully materialize. It was a good idea, especially in a time when young people were growing up and household libraries were exceedingly small. But there were hindrances. One was the scarcity of money. A greater was a lack of appreciation, on the part of many. Having little knowledge themselves they saw no necessity for their children having more.

The Salem Association in 1840 divided, the south half organizing as the Western Association. The churches so doing were Quincy, Payson, Union, Mount Sterling, and Rushville. Immediately adjoining them on the south was the Blue River Association with twelve churches. In 1842 the Blue River Association, meeting at Griggsville, appointed a committee to visit the Western in their meeting at Rushville, and propose a union. The proposal was accepted, and then and there the two bodies became one under the name of Union Association. However, at the first meeting of the new body, in Quincy, 1843, the name was changed to Quincy Association; and so it has remained to the apparent satisfaction of all.

The same year on the same ground an antimission Association of twelve churches was organized, and called Mount Gilead. Most of the churches were from the Spoon River Association, occupying the same ground as the Salem. The pastors were men who supposed they were magnifying the grace of God by contending that God did everything, leaving nothing to human agency. Mount Gilead Association has less than half the number of churches it began with. The others, as



churches, have perished. The gates of death have prevailed. There should be something learned in this experience. In our Baptist history there are probably more deceased churches than living churches, but why? And why is Mount Gilead Association going into the shadows?

Nine Mile Association was organized with seven churches at Nine Mile meeting house two miles from DuQuoin, in 1845. The churches were from Clear Creek and Saline Associations, and resulted in the dissolution of the latter, for six of the remaining eight churches voted to give up their organization and unite with the Franklin Association. Thus though the time came when the phrase, "Friends to Humanity" was no longer used, its spirit passed into the surrounding churches, and has come down even to us. The two unassociated churches so remained, under the leading of Eld. James Keele, until 1845 when they aided in constituting the Salem (South) Association. The Nine Mile Association as soon as it was organized engaged Peter Hagler as their associational missionary, at ten dollars a month; and a month's work by Peter Hagler was ten dollars well invested. He continued to be their pastor and evangelist as long as he lived.

In 1845 also the Shelby Association of Separate Baptists was organized for Shelby county and vicinity. This and the Central Illinois Association are both Separate Baptists, carrying one back in thought to the days of the North Carolina pentecost.

For three years, 1843-5, John M. Peck was corresponding secretary and practical manager of the Publication Society. The Society was in great financial straits, and Mr. Peck was regarded as the only man who could bring deliverance. Two years before he had been elected General Agent of a Western Publication Society, with headquarters at Louisville, and accepted the office to prevent a full rupture between the west and the east. Many brethren desired an independent western society, but his travels in the cause convinced him that such a society would not succeed, and that the wise course was to have one society for all sections. To carry this out he was elected in February, 1843, to the management of the eastern society. One of the conditions of his acceptance was that all salaries, beginning with his own, should be cut twenty per cent. This did not mean that the salaries were too high, but that those who were about to ask sacrifices of others should set the example themselves. The principle is a true one. It should be the positive policy of every benevolent society, and in so far as it is not public sympathy will not be given.

The principles that governed John M. Peck's business administration of the Publication Society were: First, prayer and dependence on God. He had a lodging prepared for him in the Depository building, not only for economy but that he might have his uninterrupted hour for his morning devotions. Second: Broadness of plan, energy in collecting, economy in administration, clearness and minuteness of financial reports. By these he conquered. He was able after three years to leave the Society fairly on its feet. Its working capital had been increased \$9000, and the public confidence secured and business principles introduced were worth much more. We may say that the real history of the American Baptist Publication Society began with the administration of John M. Peck. In the spring of 1845 he returned to his Illinois home and took up again his former labor.

## CHAPTER XLVI

### THE NORTHWESTERN CONVENTION

On the same day, October 7, 1840, that the State Convention met at Upper Alton, the Northern Association met at Bristol, now Yorkville. The places of meeting were a long distance apart. The brethren too in sympathy were somewhat apart. The southern section of the state was largely settled from the south, while the northern section was being settled chiefly from the east. The tide of immigration was now pouring most largely into the northern part of the state, so that it needed special attention. Yet the State Board seemed to be doing what it could to meet the condition, for of the fourteen itinerant preachers and aided churches in 1841 four were in the two northern tiers of counties. The supremacy of Chicago too was already a fact large enough to cast a perceptible shadow. The Chicago pastor, it is true, was one of the executive board of the state convention, but he was too far away to attend the meetings. Brother Peck did something to bridge the chasm by visiting the Northern Association and preaching for them in 1839, but he could not repeat the visit often. And so it came about that there was a desire in the northern section of the state for a separate missionary organization.

One of the main promoters of this sentiment was Dr. L. D. Boone, an earnest and energetic professional man and man of business, and the wealthiest member of the Chicago church. He was from the south, from Virginia, but his home and his interests were in Chicago. He was appointed chairman of a committee to consider the matter of forming a northwestern convention. The committee reported favorably, saying:

"The great extent from north to south both of Indiana and Illinois, renders it impracticable that an actual cooperation should exist between the extreme points."

The report of the committee was adopted, and a call was issued for a general meeting at Chicago, January 6, 1841. At that meeting the Northwestern Convention for northern Illinois, northern Indiana and Wisconsin was duly organized. The officers chosen were: president, Rev. I. T. Hinton; corresponding secretary, Thomas Powell; recording secretary, Levi D. Boone; treasurer, E. B. Hulburt. The meeting adjourned to meet again in Chicago, October 6. Before that meeting Mr.

Hinton had removed to St. Louis and Solomon Knapp was chosen in his stead to head the new movement. Mr. Knapp was from New York, and came west in 1840. He was a successful pastor for fifty years, and unlike most pastors of that day acquired considerable property. He was also a liberal giver. He died at his home in Joliet in 1890.

On the same day that the Northwestern Convention again met in Chicago, the state convention met at Payson. The action of the northern brethren was thus deprecated:

"We regret the measures taken by our brethren in the north in dividing this body, while the whole denomination that cooperate in the convention are comparatively few in number and weak in resources, and hope that in the spirit of harmony and mutual cooperation they will find it convenient to review their course, especially as the Northern Association has always had the supervision of all benevolent operations in that section of the state."

It was proposed, if union could not be restored, to settle on a boundary line between the two bodies. But that would have been difficult. The Northwestern claimed the Bloomington Association but not the adjoining Salem Association, probably because eastern settlers predominated in one and southern settlers in the other. But neither of these Associations would have regarded a boundary drawn for them by official hands.

In place of pastor Hinton the State Convention placed Dr. Haskell of Rockford on their executive board, thus making him a member of both boards. At the meeting of the convention in Springfield, in 1842, no northern member of the board was appointed, but Adiel Sherwood, the new president of Shurtleff College, was added. He was a native of New York. In 1818 while a student at Andover he went to Georgia for his health, and remained there twenty-three years preaching and teaching. In 1841 he came to Shurtleff and did a great work there, but it was a time of great financial stress, and he resigned after four years of service. He died in St. Louis in 1879.

In 1843 the Northwestern Convention met at Yorkville, in July. R. B. Ashley had been engaged as field agent, but times were hard and money scarce. For the same reason the State Convention, meeting at Jacksonville in October, had no agent at all. They showed their desire to remove the necessity for two conventions by changing the headquarters of their board from Alton to Springfield. Charles R. Francis, one of the delegates to the Convention, died the day after adjournment.

He and his brother Francis came from Pittsfield, Mass., to Springfield, Ill., in 1835. It was owing to their influence that the Springfield church, and largely the Springfield Association, became missionary in character. Priceless is the value of such men! With the exception of one year C. B. Francis was clerk of the Springfield Association from its organization until his death.

In 1844 the southern convention met at Belleville, and the northern at Belvidere. Evidently the question of a union of the two bodies had been talked of and assurances given on both sides, for at the Belleville meeting a committee of ten was appointed to confer with a similar committee to be appointed at Belvidere. It was also ordered that the joint conference of the two committees should be held at Canton, November 21. At the Canton meeting five were present from the southern society: Alvin Bailey, Adiel Sherwood, Ebenezer Rodgers, Ezekiel Dodson, B. F. Brabrook. And seven from the northern committee: Thomas Powell, Henry G. Weston, S. S. Martin, Henry Headley, Alba Gross, Burton Carpenter, B. B. Carpenter. Also Ezra Fisher and Luther Stone, representing the Rock Island Association, and Rufus Babcock of New York, secretary of the Bible Society. A joint committee of some weight was this! Rufus Babcock also, in some measure, represented John M. Peck.

The result of this conference was the adoption of a constitution for the "General Baptist Association of Illinois," to be submitted to the coming meeting at Tremont. At the Tremont meeting, October 18, 1845, the work of the committees was ratified, and the old conventions dissolved. The State Convention thus tendered its farewell:

"We must be allowed to congratulate all sections of our Zion in Illinois on the happy union that has taken place between the two Conventions. In resigning our trust to other hands, permit us to commend to your attention the southern section of our state. Men and means are both needed, and we doubt not it will be your endeavor to afford timely assistance."

The Northwestern Convention thus closed its short history:

"This Convention was called into being by brethren in northern Illinois, on account of dissatisfaction with some of the features of the constitution of the State Convention, and to accommodate brethren in Wisconsin, Iowa and northern Indiana. Separate arrangements have since been made in Wisconsin, Iowa and Indiana. Also there has been organized the Baptist General Association of Illinois, in whose constitution no objectionable feature is embraced. Therefore, resolved, that we consider the existence of the Northwestern Convention no longer necessary, and that it is now dissolved."

## CHAPTER XLVII

### THE GENERAL ASSOCIATION

The chief particular in which the new General Association differed from the former State Association was in its "money basis." The membership of the Convention was composed of delegates from Baptist churches. The membership of the General Association was composed of delegates from contributing Baptist churches and of individual contributors. It was an association of contributors. In behalf of this it may be said that it is the fairest method of representation in societies whose object is to receive and disburse funds. Those who contribute are the ones to decide what shall be done with their contributions, and those who will not contribute should not expect to have a voice in designating the contributions of others. Furthermore, those who give to a cause will feel more interest in it than those who do not give, and will be more likely to attend the called meetings. The friends of the old Convention came to see this, and in 1843 submitted to the churches a proposition to amend their constitution so as to provide a "pecuniary condition for membership." They were led to this by the decreasing attendance at the meetings of the Convention. But on account of the probable dissolution of the Convention no action was taken.

The only questionable feature about the plan is that of life memberships. It should not be possible for either churches or individuals to obtain vested rights in a common society. It provides virtually for private ownership of public property, and it cannot but be expected that as such ownership is promoted public interest will decrease. The General Association had no life memberships for thirty years; that feature was added in 1875.

The new organization, like the societies which it superseded, aspired only to the humble position of an auxiliary to the Home Mission Society. That was but fair, considering that the Home Mission Society was expected to supply the larger part of the needed funds. But it soon began to cause trouble, not as a question of funds but as a question of authority. It was a contest not between the churches of the east and the west, but between Boards, and its discussion took up first and last a great deal of time. The new Association in its beginning was the general agency for the collection of all missionary funds not otherwise

arranged for, and was an independent worker by the side of the Home Mission Society. But to distinguish it from that Society its own department was called "Domestic Missions." Neither society, it was supposed, would be complete without the other. There was needed an eastern society to gather eastern funds, and a western society that knew the corners in western work. So with both in the field more money was raised and it was better distributed.

At Peoria, in the basement of the Baptist church, the General Association found a young ladies' Seminary, carried on by Prof. E. Adkins, and they commended it, hoping it would grow into a large institution. The next year Prof. Adkins had gone to Shurtleff, and the Seminary was in other hands, yet the brethren in their annual meeting at Winchester in 1848 had enough faith in it and good wishes for it to consider the advisability of adding a boy's academy. The committee did what they could, for Pastor Weston, then of Peoria, was the chairman, but the academy did not materialize, and after five years of life the seminary closed its doors.

In 1847 the Association met at Jacksonville; in 1848 at Winchester; in 1849 at Griggsville. At that meeting they concluded to drop Domestic Missions for a time, and entrust all to the Home Mission Society. They would put all their eggs in one basket, to the saving at least of the special collection required every year to provide the second basket. The Association board did not favor the change, and at the annual meeting in 1850 at Springfield reported crustily:

"In consequence of the action of your body at its last annual session, as understood by your board, no missionary labors have been performed under the supervision of this board. Having no official connection with missionary operations in this state, and no information other than is known to all, of the labors performed by the Home Mission Society, the board finds itself wholly unable to present to the General Association the facts so desirable to be known. For such facts therefore as pertain to missionary operations within our state we must of necessity respectfully refer the Association to the publications of the Home Mission board in New York. Having had no executive business to transact during the past year, the board has held no meetings and performed no labor save the preparation of this report."

The irate board did not explain in what consists the superior value of official knowledge that is known to all. However, the Association repented, and Domestic Missions was resumed.

## CHAPTER XLVIII

### EARLY BAPTIST PERIODICALS

The first Baptist periodical published in Illinois was the "Pioneer," the first number issued from Rock Spring, April 25, 1829. It was a semi-monthly, edited by J. M. Peck, and published by T. P. Green, who moved his family and printing outfit to Rock Spring for that purpose. In 1836 it was removed to Upper Alton, the first number appeared June 30, under the title of the "Western Pioneer and Baptist Standard Bearer." There was much talk of forming a joint stock company and relieving Mr. Peck of the financial burden, but the school absorbed all available funds, and nothing was done. In January, 1839, it was transferred to Louisville and united with the Baptist Banner under the title of the "Banner and Pioneer." In the ten years of publication it had cost Mr. Peck \$3000 more than receipts. But it was of great value in his work.

About the time he commenced the Pioneer Daniel Parker commenced publishing his religious views in a little monthly magazine entitled the "Advocate." It was edited in his cabin in Crawford county, and printed in Vincennes. He styled himself, "An old backwoods hunter." It continued until September, 1831, when it ceased for want of means. He began it in poverty and ended it in debt, and his peculiar views about paying for the gospel prevented him from pressing his debtors for even what was justly owing him. Here were two men at the same time in our history, both Baptist leaders, on opposite sides of the state and on opposite sides of truth. They were our first Baptist publishers, and both made great pecuniary sacrifices for their periodicals. But while the Pioneer was of service, the Advocate is only valuable as a historical relic.

On the departure of the Pioneer the "Baptist Helmet" was started at Vandalia, and discontinued in 1845. The "Olive Leaf," a monthly organ of the General Baptists, was published at the same place. But the year 1842 witnessed the largest number of periodical beginnings. In that year the "Missouri and Illinois Baptist" was launched in St. Louis, by I. T. Hinton, and Alvin Bailey as Illinois editor. It continued until the removal of the editor to New Orleans, in 1844. In 1842 the "Predestinarian Baptist" was started by Eld. R. N. Newport, at Charleston,



Coles county. His field was the three antission Associations on the eastern section of the state,—the Vermillion, the Wabash and the Okaw. But this like all similar ventures was short lived. A sufficient number of honorable subscribers is the essential thing wanting.

In July, 1842, appeared at Winchester the first number of Alvin Bailey's monthly, the "Voice of Truth." It was a public discussion of Campbellism, and arose from strictures by B. W. Stone on a series of lectures on Campbellism delivered by Elder Bailey at Jacksonville. It was published monthly for one year. The discussions are still of value, but not so much so as formerly because the teachings of Campbell are not taught today as he taught them.

September 20, 1842, appeared in Chicago the first number of the "Northwestern Baptist," edited by C. B. Smith, pastor of the Chicago Baptist church. It was a semi-monthly, nine by twelve inches in size, and had the honor of being the first periodical published in Chicago. It was the official organ of the Northwestern Baptist Convention. When the Convention was organized the need of a periodical was deeply felt, and it was decided that it should be established as soon as the necessary funds could be raised. At the sessions of the Northern Association at Warrenville in 1842, pledges for two hundred subscriptions were taken, and under that encouragement three months afterward the paper appeared. But it had a difficult place to fill. It was the servant of a divided family. The moral test question of the time was whether a slaveholder might be appointed a missionary, and his money received into the mission treasury. Part of the brethren, led by Dr. Boone, wanted the matter let alone. Another part, led by brother Ambrose, would not let it alone. The policy adopted was editorial neutrality, but that pleased no one. The personal sympathy of the editor was with the antislavery side. In August, 1843, eleven months after the paper started, the First Baptist church divided on the slavery question. Sixty-two members with the pastor went out and organized the Tabernacle Baptist church, now the Second church. They were the Friends to Humanity of the northern end of the state. The paper was then less acceptable to some readers than before. Early in 1845 Pastor Smith left Chicago, and the paper ceased. The Chicago and St. Louis Baptist newspaper beginnings commenced, continued and ceased together.

On the demise of the Northwestern each of the differing parties was anxious that its successor should be on their side. The result was two periodicals, both creditable weeklies but neither of them from Chi-

cago. The first number of the "Western Christian," published at Elgin, appeared September 2, 1845. The moving spirits in it were J. E. Ambrose, pastor at Elgin, who became the field agent of the paper, and A. J. Joslyn, the young pastor at Warrensville. He had been a farmer boy, and came west with the family in 1838 when nineteen years of age, settling at Crystal Lake. He was ordained at Warrenville in 1842; was pastor at Elgin eleven years, 1844-55; agent for Shurtleff College and the old University of Chicago, a few months each; organized the Union Park Baptist church, Chicago, and was pastor of it 1857-60; organized the Wheaton church, 1864; was compelled to cease preaching on account of his health, and died at his home in Elgin, in 1868.

These two associated with themselves Spencer Carr, of Racine, Wis. They secured Warham Walker, of New York, as editor. The paper was the outspoken organ of the Free Mission Society. It was ably edited; was one of the ablest religious papers in the land, of any denomination. It obtained a fair support during the five years of its life in the west. In 1850 it was removed to Utica, N. Y., and united with the Christian Contributor, under the new name, "American Baptist." Nathan Brown, missionary to Japan after the civil war, was the new editor. With the close of the war the work of the Society was done and its organ was removed to New York as the "Baptist Weekly," afterwards united with the Examiner.

On the other side, in 1844, the founders of the General Association felt the need of an organ, and at the Canton meeting encouraged Alvin Bailey to undertake its publication. Accordingly in February, 1845, appeared the first number of the "Western Star," a weekly published at Jacksonville. It contained the proceedings of the Canton meeting, and was the only form in which they were published. Editor Bailey made a good paper for two years, but verbal encouragements were more plentiful than paid up subscriptions. He sold it to Luther Stone, who removed it to Chicago, and August 10, 1847, brought out the first number of the "Watchman of the Prairies." But like all previous ventures of the sort it did not reach the paying point. The prairies it was to watch were sparsely settled, and the settlers were shifting. The last number of the Watchman appeared on its fifth anniversary, and Chicago was again without a Baptist newspaper. It had been published from the office of the "Prairie Herald," Presbyterian, and it left its associate to cry its message alone. Luther Stone was from Massachusetts, a thoroughly educated man and a Newton graduate, but an educator rather than a

preacher. He came to Rock Island in 1844, and to Chicago in 1847. He died in 1890 at his home in Chicago.

At the meeting of the Fox River Association in Aurora, June 1, 1853, the brethren once more discussed the matter of a denominational organ. Standing by the ruins of three former enterprises, mourning the loss of a true Baptist a bright Star, and a faithful Watchman, they again girded themselves to the task. If the Western Christian had been still at Elgin who knows but that a majority might have been ready to unite on that, Free Mission Society and all! But alas! Elgin was as bereft as Chicago. A committee was appointed to negotiate with Dr. Stone. They were successful. August 31, 1853, appeared the first number of the "Christian Times," edited "by an association of clergymen." Dr. J. C. Burroughs was chief editor, assisted by A. J. Joslyn and H. G. Weston. The first number was taken out among the churches and subscriptions solicited by Edward Goodman, who remained connected with it for half a century. November 24 following, it was taken over by Leroy Church and A. J. Smith. It is now the Standard.

The chief of all the weights which sink Baptist papers is dishonest subscribers. A small circulation paid when due is better than a large circulation not paid. If christian men always kept their promises this history would not have been written.

## CHAPTER XLIX

### THE CHICAGO ASSOCIATION

If we may judge of the heavenly future by the present, the believer will delight in remembering his part in the battles of his age between justice and wrong, and to be able to demonstrate thereby that he did not withhold his aid and testimony. For without testimony against wrong there is no battle. Like the demons of old, evil demands only to be let alone. Every age has its own moral battle, but each is some form of making merchandise of the weakness or the sorrows of mankind. Today it is the liquor traffic; in the days of the Northern Illinois Association it was the slave traffic. It was an irritating question. At every session some radical brother was sure to be on hand to bear his testimony against the inhumanity of slavery, and to offer his testimony to the committee on resolutions for record. If the conservative brethren had been wise they would suffer so much as that for the sake of peace, since the only result would have been the printing of a harmless resolution in the Minutes. And slaveholders then cared as little for convention resolutions as liquor dealers do now. But it is not easy to be silent; especially when one is on the doubtful side of a moral question. The following Association tilt in 1844 was recorded by Bro. Boone himself, for he was clerk:

"Upon a proposition of Bro. J. McClellan to introduce a resolution on the subject of slavery not reported by the prudential committee, a constitutional question arose, viz., whether a member could present business for the action of the Association which had not been presented to the prudential committee, which elicited considerable discussion. After which the moderator decided the resolution to be in order. Bro. Boone, in order to settle the question forever, appealed to the house from the decision of the chair. Whereupon the house sustained the decision unanimously."

The resolution was then presented and discussed, and the following substitute presented by Bro. Joslyn finally adopted:

"Whereas, the question, Ought slaveholders to be employed as missionaries? is now deeply agitating our Home Mission Society, to which we through the Northwestern Convention are auxiliary, therefore, Resolved, that we entirely disapprove of the employment of slave holding missionaries as repugnant to the spirit of the age, of missions, and of the gospel."

Two years after this, in 1846, the wedge of sentiment divided the Association. The dividing line in Chicago was between the churches, along Washington street and west. In the division of assets the northern part was given the name, and the southern part the organization; but both changed their name, and both practically retained the organization. The southern part became the Fox River Association, with 14 churches and 920 members, and the northern part became the Chicago Association with 19 churches and 930 members. The churches of the latter now existing are Second church of Chicago, Elgin, Dundee, Crystal Lake, Waukegan, Yorkville, Barrington, Woodstock, St. Charles. R. W. Padelford, of Elgin, was chosen clerk at the first session, and retained the office until his death in 1891. The Western Christian was chosen as the organ of the Association, and the Free Mission Society as their agency for missionary work. At their first meeting, held at Dundee in 1847, they put themselves on record thus:

"No professedly christian church is worthy of that name which holds slaves or allows it in her members. We cannot cooperate with missionary societies which sustain a connection with slavery."

On application of the agents of the regular benevolent societies for permission to present their causes before the Chicago Association and take collections, it was voted that they be received as visiting brethren but not acknowledged in their official capacity. But this rule after a few years was modified, allowing all causes to be presented, and contributors to have their choice. In 1848 the Association assumed the support of a part of the German mission carried on by John G. Oncken, in Hamburg. This German mission was carried on for several years, and was valued not only for its own worth but for its educational influence on the churches. In 1851 the Elgin church said in their report to the Association:

"The independent German mission occupies no small place in our affections, founded as it is upon the apostolic plan, under the entire control of the churches. The intelligence received from our missionary, Bro. Frederic Oncken, have been cheering and refreshing to us."

Still slavery held the first place as an evil to be testified against and to be separate from. In the exciting times following the repeal of the Missouri Compromise in 1856, the Association meeting in Chicago renewed their covenant thus:

"We pledge ourselves as christian brethren and sisters, in our individual and associational capacity, to wash our hands from all guilt arising from a participation in this sin."

But at last the civil war was over and slavery was no more. New issues came up. There seemed no need that Chicago should be longer divided. The Fox River Association took the first step when in 1879 the country churches organized as the Aurora Association and the city churches as the Lakeside Association. But there were still five city churches outside. And several country churches declined to change. They were endeared to each other by the exciting days through which they had passed and they liked not to part. Old memories were precious. They were as war veterans asked to give up their reunions. The Lakeside came to the rescue. In 1882 they dissolved, and were welcomed under the one head of Chicago, country churches and all. And still the Tabernacle church and the Elgin church clasp hands once a year as in the old times of the '40s.

## CHAPTER L

### THE PASTORAL UNION

For more than half a century the General Association or State Convention and the Pastoral Union have been one and inseparable. Wherever the former was appointed to be the latter has been sure to get there a day ahead. Trial and time is the test of usefulness, and the Pastoral Union has successfully passed that test. There was once a committee appointed to consider the propriety of dissolving it, that more time might be had for "business," but the report was laid indefinitely on the table. It was wise. We have too much business already. There is business at every session and business in sections; sometimes while the body is doing business in one place forty-eight brethren may be doing business in another place.

The Pastoral Union is the devotional and educational department of the State Convention. It began at Peoria, October 19, 1846. Ira Dudley, pastor at St. Charles, was elected president, and J. F. Tolman, clerk. The next year at Jacksonville the organization was completed, and Burton Carpenter elected president. It was the last meeting he lived to attend. Eighteen members were enrolled, but afterward the membership idea was dropped.

The annual report of the obituary committee, giving life sketches of ministers who have died during the year, has from the first been the task of the Pastoral Union. Most of the sketches were prepared by Justus Bulkley, who was chairman of the obituary committee forty-six years. Since his death they have been prepared by L. A. Abbott, also of Shurtleff.

Justus Bulkley was from Leicester county, New York, and came to Illinois with his parents in 1837, when eighteen years of age. The same autumn he was baptized by Joel Sweet into the fellowship of the Barry Baptist church. In 1842 he entered Shurtleff, graduating in 1847. He studied theology under Washington Leverett, and in 1849 was ordained by the Baptist church at Jerseyville. In 1853 he became professor of mathematics in the College. But the battle among us over the revision of the English Bible was raging, and as he was a strong Bible Union man and most of the faculty and trustees were not, he resigned. After a ten years' pastorate at Carrollton he again entered the college as

professor of church history, which post he held for 34 years. He died at his home in Upper Alton in 1899.

A persevering attempt was at one time made to simplify the gathering of obituary facts by securing them from the brethren during life, but the attempt was finally abandoned. Most of the sketches presented were so brief that they had to be referred back to the authors for completion. Filling out our blank for the obituary committee is somewhat like filling out a blank for the undertaker.

An important task for several years was the carrying on of annual Ministers' Institutes. The plan was suggested by G. S. Bailey, then state superintendent of missions. He was from Pennsylvania, born in 1822. He came to Illinois in 1846, and was pastor at Springfield for three years. He was afterwards pastor at Tremont, Pekin, Metamora and Morris. He was state superintendent of missions, 1863-7, and financial secretary of the Chicago Baptist Theological Seminary, 1867-75. He was the author of the History of the Illinois River Baptist Association, and of several denominational works.

The first Ministers' Institute was held for two weeks, July 1-13, 1864, in the old University of Chicago. There were two lectures a day on Doctrinal, practical, polemical and pastoral theology, christian evidences and elocution. The fee for the course was \$2.00, and the attendance averaged 70. The next year the fee was increased to \$5.00, in the hope that there might be some compensation for the lecturers, but finding it would greatly reduce the attendance it was lowered to the old figure. The next year, 1866, by securing free entertainment in Chicago—at a cost to the Chicago Social Union of \$600—the attendance was increased to 180. In 1869 it mounted up to 200. Three lectures a day were given, chiefly Bible exposition. In 1870 an Institute in the German language was added. All this involved so much gratuitous labor that one man could continue it, and the next Institute was held in Bloomington in 1873. The next was at Peoria, in 1875, and the last was at Freeport in 1880. Their place is now filled by the various summer assemblies, which afford the needed variety, and combine instruction with recreation. The essential principle is to carry to the people what they need rather than wait for them to come and ask for it. It is the principle involved in the Bible School Home Class, and in the College Extension lectures so popular a few years since.

A notable illustration was given in the Alton church under pastor Jameson, 1864-9. Twenty-eight members had each a district which



they visited monthly, with a selected tract as a means of introduction. In 7,640 visits in five years there were only 230 refusals to receive the tract. The expense for tracts was borne by church collections. Some of the visitors became so much attached to their districts that they would not give them up, and some of the families when they removed requested that the visits might be continued in their new homes. What were the elements in this form of pastoral visitation which made it so welcome?

Those in attendance at the meetings of the Pastoral Union, and those preparing programs therefor, should aim to introduce the practical and the expository. Let *What to Think* be supplemented by *What to Do*. At the Edwardsville Association in 1848 it was complained that, "Business occupies too great a portion of the time." It was recommended that every delegate bring the best he has, in the way of facts, that the sessions may be strong and stirring. It was good counsel. Demosthenes defined eloquence as action. In comparison with the latest fact, "the latest thought" is but a plaything with which scholars amuse themselves.

## CHAPTER LI THE AMERICAN BIBLE UNION

Differences of opinion are fundamental in human society. It is a provision of nature. He who is wise will understand this, and will not be impatient at others for not having the same mind as himself. In no public measure were Baptists ever more united than in the formation of our American and Foreign Bible Society, yet it was not unanimous. A minority opposed it with all their power. Among them were brethren Warland, Williams, Dowling, Hague, Granger, Weston, Ide, Brantly. The latter went so far as to admit with the pedobaptists that the word "baptism" was untranslatable. The real fear of these brethren was that an endorsement of Judson's Bible would lead to a revision of the English Bible, in which "baptism" might be translated "immersion." And so they said, we shall no longer be Baptists. When they saw that an overwhelming majority favored a separate Bible Society, they tried to have it confined to scriptures in "foreign languages." They foresaw the final issue. As a Presbyterian said: "How long will they be content to transfer into one language and translate into another?"

They had not long to wait. The Society to print and circulate Judson's Bible went to its work in 1836, and in 1838 it was agreed that so far as our own Bible was concerned the common English version be circulated "until otherwise ordered by the Society." That sufficed to keep things quiet for ten years longer. But in 1849 Spencer H. Cone, pastor of the First Baptist church, New York, and who had been president of the Bible Society from the beginning, assisted by W. H. Wyron, prepared and published a revised edition of the New Testament in which baptism was translated. And having decided to translate at all, the word must be "immersion." There was no choice. At the meeting of the Baptist Bible Society in 1850 the book was offered for consideration. Then the storm broke. Some of the brethren could not have been more excited if the Bible itself had been in peril. They began the agitation before the convention met, and stirred up intense feeling. The Baptist press teemed with charges and counter charges. The opposers feared that it would involve the abandonment of our denominational name, and we should be called "Immersers." Yet that does not necessarily follow. The fact that "immersion" is from the Latin would not

prevent us from continuing to get our denominational name from the Greek. Presbyterians have not lost their denominational name because "presbyteros" is translated "elder." Episcopalians are not offended because "episcopos" is translated "bishop." The result was that our Bible Society frowned on the translated testament and voted, 187 to 131,

that the circulation of the English scriptures be restricted to the common version. From that moment the Baptists of the country were divided in their Bible work into two camps.

Dr. Cline took it very hard. He immediately resigned his office and withdrew from the convention. "I cannot serve you longer," he said.

"I am crushed." Two weeks afterward (June 11, 1851), the American Bible Union was organized.

To circulate the most faithful versions of the scriptures in all languages throughout the world.

Subscriptions amounting to \$6000 were taken on the spot. After a time Thomas J. Conant, one of the first scholars of this country to do any other, was engaged as chief of the staff of translators. The result was the issuing of the Bible Union New Testament and ultimately of the whole Bible. They are still kept in stock by the Publication Society and find a steady sale.

But by the organization of the Bible Union the movement that had been confined to a few leaders and to anniversary occasions was by traveling agents propagated upon the churches. In one place the agents of the Bible Union were welcomed. In other places they were refused a hearing and were permitted only to solicit contributions from individuals. At associational gatherings each side came prepared to offer resolutions, and the debates were as heated as those in Free Missions. The wave of conflict struck the General Association in 1851, at Springfield. The committee on the A. & F. B. S. were divided and brought in two reports. The report favorable to the Bible Union recommended that as soon as an English version was completed which a joint committee from the two Societies should pronounce superior to the old version, it should be allowed to go on the market to be purchased by any who so desired. An exciting discussion followed, and both reports were laid upon the table. At the meeting at Ottawa in 1851 the subject was carefully avoided, but at Upper Allen in 1852 brother Justus Bulkley started the ball rolling by offering a resolution commending the Bible Union. After long discussion it was laid upon the table in this harmless form:

"This body would rejoice in the production of the most faithful versions of the scriptures, and its general circulation."

In the meeting at Bloomington in 1853 the Bible Union was included among the national societies, and a committee appointed to bring in a report upon it. That little concession did more to produce harmony than anything else that could be done. The two Bible committees came together and brought in a joint report to the effect that they wished the two would work in harmony and stop fighting. And this probably would have been done but for the pugnacity of a few eastern brethren who were afraid of losing the "denominational name." The strife ceased in the Illinois General Association, though it continued outside by individuals and the newspapers. And so it was proved that once allow each side to be treated fairly, mutual rights acknowledged, and there is no more trouble.

In cases of disagreement over matters of policy each one should reflect that his own opinion is really of less value than he thinks it is. He should reflect too on the comparative unimportance of convention resolutions. They are usually little read and soon forgotten. Their value is as a bond of union for those in the field, and an authoritative background for measures they are pushing. Consider also the importance of peace. As well expect vegetation to flourish on the waves of the sea as the activity of the Holy Spirit in the midst of strife. Yet in this the wisest among us may have no advantage over others. One may have ability and education and experience and titles and yet be the sport of his own shortsighted contentiousness. "The servant of the Lord must strive." The two things worth contending for in this world are God and humanity; let who will have the rest. In 1883 at a General Convention held at Saratoga Springs our two Bible Societies committed their work to our Publication Society; and there it still is.

## CHAPTER LII

### THE GENERAL ASSOCIATION AND THE HOME MISSION SOCIETY

One of the most perplexing matters in the history of the General Association has been its relation to the Home Mission Society. One is for the nation; the other is intended to look more closely after our own state, than is possible for a national society to do. At the outset the purpose of the state convention was to be an auxiliary of the Home Mission Society. It was the Illinois Agency of that society and all worked for home missions. But this continued for only one year. Then the national society decided to have no more state auxiliaries, but to do business directly with those whom they aided. Our General Association was about evenly divided over the question of continuing in business under the circumstances, one part advising to go ahead and the other part not wishing to appear as a rival to the Home Mission Society. By a small majority it was decided to go on but under the name of Domestic Missions. But the next year the majority was the other way, a resolution commending Domestic Missions failed to pass, and the work ceased. In 1850 the board reported that they had performed no labor "save the preparation of this report." The Association thereupon instructed the board to "appoint such agencies as in their judgment the cause of Domestic Missions may require." Also to tender their services to the Home Mission board as before, as their "advisory agency for Home Missions in Illinois." The Home Mission board declined the generous offer, and there for a time the matter rested. For six years altogether no specific state mission work was done. In 1854 a committee on Domestic Missions brought in two opposing reports, a resolution intended to meet the views of any, and again the matter was deferred. This difference of sentiment continued through that whole generation. In 1864 the board thus referred to it:

"For the last fifteen years the subject has been more or less agitated, but never with beneficial results. It has interrupted the work of the General Association, served to make its very existence a matter of question, and to divide the state in matters of policy and practice. It is to be hoped that the utter failure of this last and all previous schemes for the joint occupation of this state in the work of Domestic Missions will never again be agitated."

But the agitation continued. The fear of the home mission party was that by carrying on a systematized state mission work of our own we might imperil the aid we were receiving from the east. As stated in a committee report of 1854:

"Your committee appreciate the strong desire of our brethren in this state to promote Domestic Missionary operations, but we hope this may not divert appropriations which are reasonably expected to flow from Illinois to sustain the Home Mission Society in its arduous work." At the meeting the following year it was resolved that,

"The Board be instructed to cease any further efforts to consummate the arrangements entered into between the executive committee and the Board of the Home Mission society, and devote their whole energies to the prosecution of Domestic Mission work."

The constitution was thereupon amended, so that the General Association ceased any longer to profess to be an auxiliary of the Home Mission Society, but was an independent agency for State Missions; that term being then first used. Rev. Ichabod Clark was the first General Agent under the new constitution, and to his title was added that of Superintendent of Missions.

In pursuance of the new policy of 1855 the board sent J. C. Burroughs and H. G. Weston as a deputation to secure amicable relations with the Home Mission Society in New York, and a plan of joint partnership was agreed on. But it did not run smoothly, and most of the year agent Clark and agent Powell reported only to their respective "boards." A brief period of prosperity now followed, caused, some said, by the Crimean war, and Superintendent J. B. Olcott raised \$8000 in one year, twice as much as the most optimistic expectations of the Board. Thus encouraged, when the Home Mission Society proposed that the General Association be merely an agency of oversight for Illinois, they "declined with thanks," and decided to "decline all further correspondence on the subject."

But again money was hard to get, and in 1863 there were further negotiations on foot. There had been a change of administration in that Society, and the new management was reported to be ready for a closer cooperation with the state boards. After considerable lapse of time the negotiations were successful. The Home Mission Society agreed to make no appointments in Illinois without the approval of the board of the General Association, and all missionaries were to make duplicate reports to the two boards. And so after twenty years of dis-

agreement over the matter of coordinate authority the sky was clear! It may be said that the retiring Home Mission secretary was an effective administrator, but his dream of a row of state organizations subordinate to a national, he failed to realize. In some denominations it can be done, but among Baptists it is probably impossible. There are advantages, yet what is gained in central power is lost in individual development. Then we lose, for a man is worth more than a machine.

In 1869 things were wrong again. The General Association laid down an ultimatum requesting full mission superintendency in the state, and offering on that condition to pay the Home Mission Society 25 per cent of all funds collected. The offer was declined. The next year the board modified and renewed it, "believing the prevailing sentiment to be in favor of cooperation," and decided that "this Association will cooperate with the Home Mission Society on the plan proposed by them." Article five of the constitution was changed by omitting the former full powers of the board, and inserting, "in connection with the Home Mission Society." And all was well.

But in 1874 matters were changed again, and the two societies entered the field as equals. One reason for the dissolution of partnership probably lay in the fact that when it was made the Association owed the Society, according to their agreement, \$2500. It was arranged in settlement that the Association should pay to the Society twenty percent of all receipts until the amount was paid. This was done. But if the two bodies were not satisfied together they were more unhappy apart. So in 1879 proposals for cooperation were again submitted to the Home Mission Society, and were accepted. The Association agreed to attend to the collection of Home Mission funds in the state and to pay to the Home Mission Society twenty per cent of all collected. The arrangement continued a year, and was rescinded by the same body that proposed it. But we were drawing near to the arrangement that seems to have been satisfactory and final.

In 1881 the General Association approved of the following recommendation of a special committee:

"We recommend that this body signify to the Board of the Home Mission Society our desire that the plan of cooperation under which the two societies have been working since October, 1879, shall terminate December 1, 1881. That the Home Mission Society be requested to

take charge of all mission work in our state in behalf of foreign populations, while the General Association shall devote its missionary efforts to the English speaking people of the state."

The committee thus reporting was "appointed by the Board," and their report was "adopted after discussion and amendments." It proved to be a permanent solution of the difficulty. It makes a simple and clear distinction between the work of the two societies.



## CHAPTER LIII

### RELATION OF THE STATE TO LOCAL ASSOCIATIONS

While the General Association was contending with the Home Mission Society over cooperation, it was struggling with the other side of the problem in its task of adaptation with the local Associations. That which they refused on the one hand the same brethren seemed to demand on the other. With some denominations it would have been no problem at all. It would have been settled by the resolutions passed at Springfield in 1850. The General Association resolved:

"That the several Baptist Associations of this state be requested to form themselves into missionary societies auxiliary to the General Association.

"That the pastors of the respective churches be requested to act as volunteer agents for the collecting of funds for the General Association."

If this could be successfully accomplished it would be ideal, from the Organization point of view. But it was not accomplished. Perhaps the committee that brought in the report did not expect it would be, but remembered that a committee may help along the cause a little by an ideal report when there is nothing better in sight. The Association however set to work to reduce the ideal to practice, and the resolutions were republished the following year for the information of the churches. In the report of the Board for 1855 they declared:

"In order to have the most effective working of our State Missions it is indispensable that the whole state be under one system. . . . We are advocating no favorite plan for a concentration of control in the hands of a few. The Board would favor only that measure of centralized power which is essential to efficiency."

Every year the subject was discussed and pressed, but it refused to be settled. Some of the local Associations were indifferent. Others preferred to look after their own mission work, applying to themselves the language used by the state Board concerning the proposition to give the Home Mission Society full missionary control over the state:

"We who know the field must provide for it; why should we commit it to others?" Jacksonville, 1859.

Yet the Board were consistent, though apparently inconsistent, and they were obliged to "proceed with caution." A special committee at

Bloomington, in 1858, on the Relation of the Local Associations to the General Association, reported softly that,

"All the relation that any Association could be asked to sustain to the General Association is that of well wishers to the cause."

But some of the Associations in the judgment of the Board were hardly entitled to be counted well wishers in a practical sense. The Board said:

"The question of employing an agent in this state is still further embarrassed by the fact that so large a number of local Associations have missionary Boards which absorb the funds of the churches and thus divert them from our treasury."

This practice of local Associations looking after their own mission work was sometimes done to save expense. This point the Board felt keenly, and would have removed all ground for the objection if they had been able. At Alton in 1862 they said:

"When the Board employs an agent the contributors complain that so large a percentage of their contributions is required to pay for collecting. When the Board does not send an agent but few churches contribute promptly; the great majority neglecting the duty altogether. The Board last year matured, and at considerable expense introduced to the churches of the state a plan for weekly collections for religious purposes (without agents). So far as can be ascertained out of more than sixty churches said to have adopted it but very few have persevered in the work."

The whole issue was well stated in the report of the Board at Aurora in 1869:

"Many of our brethren and churches greatly prefer to do their own Domestic Mission work through their local Associations. In doing it in this way they generally do more liberally, and at the same time the benefactors and beneficiaries are brought into closer sympathy. Some Associations however have much destitution and little means, and others have much means and little destitution. If then the work be left wholly to the local Associations the result will be that in some places there will be expenditures on barren soil, and in other places promising soil will lie waste."

But the difficulty continued just the same. In 1885 the twenty percent plan was adopted, whereby twenty percent of all collections for local mission work was sent to the state treasury. But even where the plan was adopted in many cases Associational treasurers were careless about remitting, or kept it all at home. So the plan was modified, and

it was requested that all funds be sent to the state treasurer, who would return eighty percent to the local Associations. But the modified plan was no more observed than the other. To make the matter more complex the system of life memberships so successfully pushed by Rev. E. S. Graham became involved in the struggle. The membership were state funds, raised by a state official, yet churches often collected on them and used the proceeds in Associational mission work or in city missions; so that the General Association not only lost them but was minus the cost of procuring them. This led to the abrogation of the twenty percent plan.



## APPENDIX

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### ADMINISTRATION OF REV. H. C. FIRST

#### As Superintendent of Missions

From June 1888 until October 1898, a period of ten years and four months. When Mr. First took the work, a debt had been carried by the General Association for several years and amounted to \$8,000, beside \$207, due for printing minutes and enough due the missionaries to make a total indebtedness of \$11,000. Two serious things faced the work of the General Association at that time.

1. The heavy debt that had been accumulating for several years.
2. The unfortunate arrangement with local associations, whereby, the executive committee of a local association could appoint missionaries and collect state funds from Life Memberships and other sources, and not report it to the state treasurer. This in no way cut down the expense and responsibility of the General Association, but did cut off its income in a very large measure. This matter was put very plainly before the state meeting in the Report of the Board in 1888. The total membership of the denomination in the state at that time, American, Foreign, and Negro was 83,375.

When the Superintendent made the Report of the Board at the end of sixteen months of his administration, he stated that the entire indebtedness was so nearly raised that it ought to be finished at once. A sufficient amount was raised at that meeting in Mt. Vernon to more than clear the Board of indebtedness. Besides this, a successful year of missionary work had been done. The missionaries reported 358 baptisms, and 547 additions to the churches. The missionaries had all been paid in full. The Association passed the following report of a committee on the report of the Superintendent. "A committee appointed by the Board to present some brief supplementary words to follow the report read by the Superintendent of Missions, presents the following. The Board desires to express its high appreciation of the patient efforts of the Superintendent of Missions. Rev. H. C. First, who, with unflagging zeal and untiring hope has labored so successfully, particularly in regard to the obtaining of funds and pledges

toward the removal of the debt which has so long rested heavily upon us and crippled our work, which removal he has, under God, so nearly accomplished, as the Treasurer's Report will show. We bless God for the wisdom and strength given our brother and highly commend him to His gracious favor."

In 1891, the Superintendent made a very fine report. Among other things, the Board says the following. "While in all our deliveries there has been the most kindly and Christian spirit, and unanimity in all our actions; and on the part of the missionaries, the most faithful and earnest work. Many of these have worked with self-denial and heroic labors for the building up of the cause of our Redeemer."

Mr. First reported that year a total of \$16,834.85, raised and the missionaries reported for that year 302 added to the churches by letter and experience and 612 by baptism, making a total of additions 914. Rev. J. B. Brown was employed as a missionary in the Central portion of the state and Rev. B. F. Rodman in the Southern one-third of the state. The whole number of baptisms in Illinois for that year was 7642.

In 1892, Superintendent First made the fifth annual Report of the Board under his administration. The following are three sections of his report. "This is the fifth annual report presented by your present Superintendent, and we believe that some progress has been made in that time in our State Mission Work. As is well remembered, we had a debt of \$9,000, and this did not include the money due the missionaries and other arrearages. The missionaries had labored for six months of the year and had received no part of their salaries, only what they had collected on the fields and retained. This statement is not made to draw comparisons, but to indicate some of the advancement which we have made. This year we have added \$2,500 to the permanent funds, which now amounts to \$10,000. While four or five years ago, we were actually paying between \$400 and \$500 interest money. Now after paying the annuities and interest that goes for special purposes, we have a net interest of more than \$400 per year. And for this year we report all our missionaries paid up and a balance of over \$800 in our treasury."

The following was adopted in this meeting in 1892.

"A resolution was presented by Dr. Frederick and unanimously adopted as follows:

Whereas, Rev. H. C. First has been unanimously appointed by the Board as Corresponding Secretary and Superintendent of Missions of

this General Association for the ensuing year, therefore be it Resolved, That we pledge to him our individual and collective support in the important work to which we have called him; that we pray God for continued and increasing success upon his efforts, and that we will, by every proper means stimulate contributions to State Missions."

It was during the year 1892, that a State Mission Bulletin was established, which continued for six years. It was a monthly, and 5,000 copies were issued monthly. It paid all expenses for publication and distribution and left quite a sum for the mission treasury. Mr. H. M. Carr, a prominent merchant of Alton, served as the very efficient treasurer for eighteen years, until the time of his death about 1915. Mr. Carr was a devoted layman of the First Church of Alton, and never spared himself in devotion to the work of his home church, the work of the State Convention, and as a trustee in Shurtleff College.

The report in Jerseyville in 1893, showed a good year's work, but a hard one financially. The Board closed the year with \$820 deficit, which was raised at that meeting of the General Association. It was that year the First Church was established and the first meeting house built in the growing city of East St. Louis.

The fifty-first anniversary of the Association was held in Quincy. It had been a difficult year to raise money, and the Board reported \$1300 indebtedness. But, in other respects, it had been a good year, and the Association passed the following resolution.

"Resolved, That the report of our State Board and State Missionaries are most gratifying and encouraging, and should awaken a deeper interest in the work of enlarging the kingdom of Christ in the state. We express the hope that during the coming year more generous offerings may relieve the Board of the financial burden now resting upon it, and open the way for enlargement on every hand. We would recognize the gratitude, the self-denying labors of Dr. Buckley and record our appreciation of our Historical Secretary, Dr. Bulkley, of the invaluable service he is rendering to the Baptist denomination."

In 1896, when the state meeting was held in Urbana, the Board reported the association had begun the year with a debt of \$1300, and that during the year it had been increased \$700, making a total indebtedness of \$2,000. The Superintendent in his report gives some very interesting information concerning Illinois, and as a matter of history, showing how our Baptist people thought of these things thirty years ago, it is given in part below.

"We have taken some pains to look up a few statistics, bearing on this question and give herewith the results. Illinois is situated in what is known as the 'prairie region' of the United States, and is, in the language of the compiler of the latest census, a part of the 'granary of the country.' It is third in population of all the United States, and had at the time the census was taken in 1890, 3,824,357 people within its borders. Of every one hundred people in Illinois 77.99 are native born and 22.01 are of foreign birth. In every 100,000 population in the state, 1,513 are colored. There are 669,812 dwelling houses in the state, and each one is the home of about five people on an average.

Considering the fact that Illinois was an unknown wilderness when the region east of the Allegheny Mountains had been settled for two hundred years, its immense progress shows that in calling it the granary of the country, the superintendent of the census made no mistake. No state in the union has better facilities for reaching markets, and none are more richly endowed with fertile soil, favorable seasons or fuller harvests. The great cities that lie within easy access east and west are ever ready to take the surplus of the state, and the net-work of railways, exceeding more than 25,000 miles, are not only an evidence of the immense demand for carrying capacity, but for great riches in the way of agricultural products and mineral wealth. It is the manifest destiny of Illinois to become one of the greatest of all the sisterhood of states. Such, then is the field where God has put us. It is sure large enough, needy enough, and important enough, to demand our highest and best energies.

Our mission work in this state is no experiment. It is not a theory of missions, but it has the most substantial and permanent results to present as the fruitage of its endeavor. Out of the 1,000 churches in this state, fully 400 have come to their present position under the fostering care of this Board. Many of these churches are among the largest and most prosperous in the state.

But there is yet much land to be possessed in our state. Three counties, fifteen county seats, and 120 cities with a population of 1,000 people and over, to say nothing of smaller cities and villages as well as rural districts, without Baptist churches, presents a field demanding our best and most consecrated efforts. More than 1,200 missionaries have been commissioned by this body. These have buried in Christian baptism fully 18,000 persons. We cannot even present a summary of



the work that has been done by this body. The Judgment Day alone will reveal the results that have been accomplished."

In that year 734 persons had been added to the churches by the missionaries.

The Association met in Taylorville in 1897. The \$2,000 debt at the beginning of the year had been raised by July first, but the appropriations so over-ran the income that the Report of the Board showed another debt of \$2,500. Superintendent First informed the Board, when reelected, that he would close his work at the end of that year, and would make a strong effort to clear the Association of all indebtedness.

Accordingly he closed his work with the meeting at Aurora in 1898. For a little over ten years he had served the Association as Superintendent of Missions. When Superintendent First began his work the Treasurer's report showed a debt of about \$11,000; when he completed his work, permanent funds on hand amounting to \$10,550. (\$10,000 was subsequently added to the permanent funds by arrangement made by Brother First but not paid in until after he closed his work.)

The reports show the following summary during the decade of Superintendent First's administration:

\$120,000 was contributed and expended in support of missions in Illinois.

467 missionaries were under appointment.

7,017 were added to the mission churches (4,330 by baptism).

The Baptist membership in the state had grown in eleven years from 83,000 to more than 115,000.

It is now more than 25 years since Brother First closed his work as Superintendent of Missions, but he has been busy most of the time. He now resides in Rock Island and is highly respected by the brethren who know him.







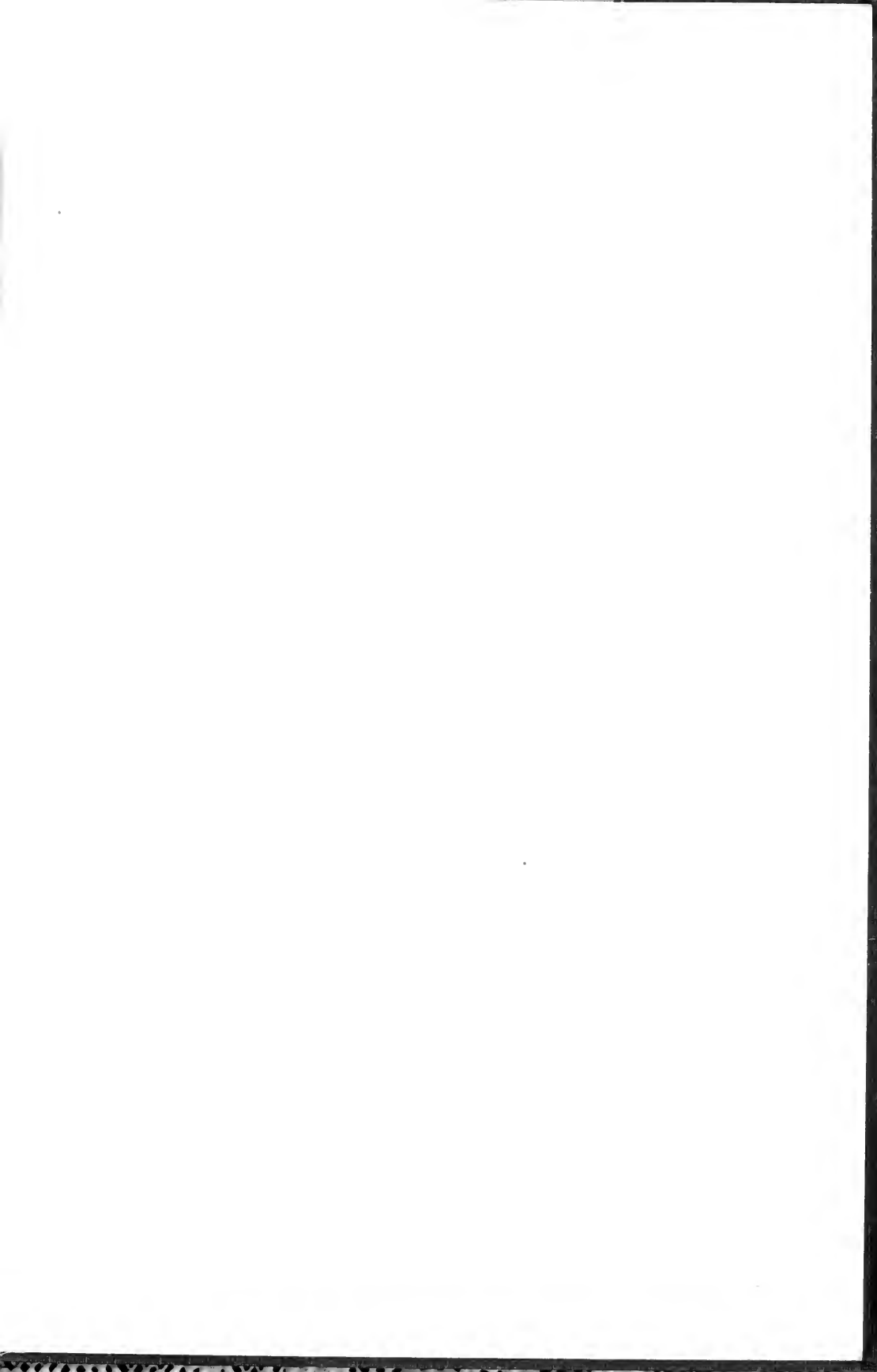












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